National Anti-Slavery Standard.

VOL. XIX. NO. 10. NEW YORK, SATURDAY, JULY 24, 1858. WHOLE NO. 946.

National Anti-Slavery Standard.

PUBLISHED WEEKLY, ON SATURDAY,

AT TWO DOLLARS PER ANNUM,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, 138 Nassau St., New York.

AND AT THE OFFICE OF THE

PENNSYLVANIA ANTI-SLAVERY SOCIETY,

107 *North Fifth St., above Arch, Philadelphia.*

Letters for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the National Anti-Slavery Standard, New York.*"

Letters enclosing subscriptions, or relating in any way to the business affairs of the paper, should be addressed, "*Publisher of the National Anti-Slavery Standard, New York.*"

RATE OF ADVERTISING, 10 cents per line each insertion.

Pro-Slavery.

A DANGEROUS SOUTHERN MAN.

From The Savannah News, July 10.

THERE is a Law School at Lebanon, Tenn., which receives, we believe, a very large support from the Southern States. Southern men have been urged to patronize this school in preference to those of Cambridge and Yale, because it was located in their midst and its teachers were supposed to reflect their sentiments. This latter does not seem to be the case—at least so far as regards one member of the Faculty—as we learn from a late number of the Montgomery (Alabama) *Advertiser and Gazette.*

It appears that the *Advertiser*, in its issue of June 17, published an editorial, in which appeared the following paragraph:

"In a recent letter written to the American Tract Society, in writing on the question of slavery, Judge Green, one of the leading Professors at Lebanon, says: 'I do not mean to defend slavery. I have my thought that it is an evil—an evil morally, socially and politically; but a greater evil to the master than to the slave; and until within the last 25 years, I have never heard an intelligent, well-educated man express any other views.' In another portion of the letter Judge Green says that the people of the South are too excited to hear reason on the subject."

Judge Green, conceiving himself to be misrepresented, writes to the editors, under date of June 25. In his letter appears the following paragraph:

"The passage in my letter referred to, is as follows: "'I have not intended to defend the institution of slavery. I have long considered it an evil—an evil (as Mr. Rives once admitted in the Senate), morally, socially and politically. Until within the last twenty-five years I never heard any well-informed Southern gentleman give expression to any contrary sentiment. About that time Mr. Calhoun first announced the opinion that the institution was a desirable one. Now, many Southern men, following Mr. Calhoun—and pressed by aggressive attacks from the North—hold the same opinion. But I have never sympathized with this sentiment. I hold slavery to be an evil—a greater evil to the master than to the slave.'"

Judge Green urges that "this paragraph does not assert that in *the relation of master and slave* there is anything wrong. Such an opinion was never entertained by me, nor was any such sentiment intended to be contained in the part of my letter referred to. I say that slavery is an evil—'a greater evil to the master than to the slave.' Of course, if there were any moral *guilt in the relation*, the evil would consist in a crime perpetrated upon the slave by the master. In that case, the slave was the sufferer. But my position in the letter is that the master is the principal sufferer; that as an incident to the institution of slavery, evils result to the white race among whom they are."

If our readers will compare the two paragraphs—that originally quoted by the *Advertiser*, and one quoted by the Judge, in defence—they will see that no injustice has been done that gentleman—that while the exact phraseology was not observed, his *opinions* have been correctly stated.

But, says Judge Green:

"I was born and brought up in Virginia. My father owned slaves, and I have owned them for fifty years and now own them. I have always lived in the South, and have been identified with its interests, and alive to its honor."

We agree with the *Advertiser*, that Judge Green may believe that, because he was born of parents in Virginia who owned slaves, and because he owns slaves himself, he is therefore a true Southern man. But it will be hard to convince the Southern people that any man can be a true citizen of the South who publicly lends the authority of his name, character and position, *at this day*, and circumstanced as the South is, to the damnable sentiment that slavery "*is an evil, morally, socially and politically.*" A law professor who, in his social relations with students, inculcates such doctrines, backed with the influences of his position, and of a kind, social nature and pure individual morality, is a dangerous as well as untrue citizen in the South.

The editor has been credibly informed that Judge Green has often made the subject of slavery the topic of conversation with such students as are thrown within his social influence; and that the effect upon their opinions has been observed.

In his defence, Judge Green says that during the early days of the Republic, such opinions as his were common in Virginia, and entertained by such men as Jefferson and Madison. If Jefferson and Madison had undergone the experience of the last thirty years they would have changed their opinions, and sided with Mr. Calhoun, whose opinions Judge Green candidly admits "*he never has sympathized with.*"

In this last opinion, Judge Green will find himself in a woeful minority. The South is becoming more thoroughly convinced every day that the great Carolinian was correct, and that slavery is not only right *per se*, but is the best for the South and best for the country—and that, at the South, it is best for the master and the slave. If Judge Green holds adverse views, he is a dangerous man for the South, and not fit to instruct Southern youths in the laws of their country. The *Advertiser* is right in saying that his sentiments constitute the only basis upon which abolition can be justified; an institution that is "an evil morally, socially and politically" deserves to be attacked by religion, to be uprooted by every lover of good society, and to be forbidden by constitutional law. Judge Green is in sentiment a Free-Soiler, and we trust that his expulsion from the School at Lebanon, Tenn., will be insisted on by the Press of the South, or Southern men counselled to withdraw their support from the institution.

NATIONAL FEELING.

From the New York Observer.

In fact, things in Massachusetts—we say it for the special benefit of our New York cotemporary—are beginning to look much more cheering than of late. Let others despond as they will, to us the battle has long been hopeful, with courage and effort, and therefore we have thought the proper time had come to draw and strike in. All these things are having their due effect—such a glorious celebration as we had—such orations, such speeches, such a spirit encouraged and diffused among the people, would soon set Massachusetts right before the nation, and in her own eyes. Will *The Tribune* indulge us in the agreeable anticipation of the time when we may say—

"And darkness and doubt are now flying away,
No longer we roam in conjecture forlorn;
So breaks on the traveller, faint and astray,
The bright and the beaming effulgence of morn."
—*Boston Courier.*

We hope *The Courier* is right, that there is a good time coming, even in the old Bay State. But we beg leave to tell *The Courier* something besides and beyond poetical fancy—something more than hopeful anticipation—in short, a vast amount of hard labor, will be requisite to bring about that political millennium which it so happily anticipates. Off with your coats, then, gentlemen, and pitch in to the battle. It is no boys' play you are engaged in.—*Journal of Commerce.*

OUR observation brings us to the same opinion with the *Boston Courier*, in respect to the country at large. We are not so sanguine as to suppose that fanaticism has had its day, or that traitors are impossible monsters in this age of our history. But on all sides we see tokens for good. The madness of wild reform has culminated in such excess as to work its own destruction, or it has subsided into milder forms with fewer paroxysms. The love of country is all but universal, the haters being now a miserable remnant whom nobody fears.

The revival of religion has wrought a wonderful effect upon the minds of men, North and South. The action of the American Tract Society has operated most happily in strengthening the conservative sentiment of the country. The tone of the secular press, with few exceptions, is patriotic and conciliatory.

But the battle is far from being over. To break the arm of the enemy, to expel the disunion serpent of our national domain, to make this great people *one* in heart, mind and strength, will require the united energies and tireless efforts of all right men for years to come. It is indeed gratifying to see that so many *great* men came forth from their retirement, on the Fourth of July inst., to stir the hearts of their fellow-citizens with the eloquence of patriotism. Let every *good* man do his duty and our Union is safe.

PHILOSOPHY OF ABOLITIONISM.—The *Courier* not long since had a long article on the philosophy of abolitionism, which contains much good rhetoric, good sense and just thought, and is nevertheless very little to the purpose. It virtually, we would not say intentionally, misrepresents the great majority of those who are actively opposed to slavery. The class on whom it suspends the whole weight of its argument, as if they were the types of the anti-slavery people of this country, are in fact as destitute of influence with the Republicans and as far from their sympathies as the *Courier* itself. We may not have anything to do with slavery in the slave States, as the *Courier* says, but that does not affect the Republican cause, which is that of opposition to the extension of slavery and to its predominance in the government and legislation of the country. We may not denounce slavery in the abstract as necessarily a sin or wrong; but that is no reason why we should be blind to the actual, enormities, crimes, mischiefs, profligacy, arrogance and wastefulness, of American slavery in the concrete.—*Boston Christian Register.*

A SOUTHERNER ON STEAM ENGINES AND NIGGERS.—Messrs. Phillips, Sampson & Co., says *The Boston Journal*, have received the following letter from one of the subscribers to *The Atlantic Monthly*, in Louisiana. The monkey experiment is decidedly rich:

"———, June 24, 1858.

"Messrs. PHILLIPS, THOMSON & Co.—*Gentlemen:* In an article headed 'What we are going to make,' in the last No. of your Magazine, the writer thinks that the Millenium for niggers is to be brought about by steam, on the ground that a bushil of coal fed to a steam engin will produce more power than a bushil of Injin corn fed to a nigger, and that the great improvement that is to take place in these engins in 50 or 100 years will enable us to navigate our corn fields, and plow as much cotton, with one critter of this sort, in the same length of time, and at a less expense, than with 10 niggers; consequently, we will free the niggers as a nusence, and take the engin instead Now jest grant that what he says about plowin by steem should turn out true and cotton could be grow'd in this way—I jest want to ask him one question—When it comes to *pickin out*, whar is his steem engin then? It takes *fingers* to du this sort of work, and no steem engin will ever be maid to strike a lick like them. If we ever du plow by steem, which I won't deny mought be done, we'l turn our niggers into pickers—make more cotton and sell at a less price. He is whot might be called a speculative genius, like a fellow who lives not far from here; he thought he'd make an improvement in *picking*, and then monkeys would be the very article. One monkey would pick as much as a nigger, and one nigger, could oversee 19 monkeys. The monkeys was got and the trial maid; the only mistake about it was, instead of one nigger managing 10 monkeys, it took 10 niggers to manage one monkey; so he has giv up expeerimentin and sticks to the old way of gatherin his crop. Some one says that every man is crasy on some subject. Your man is crasy on steem, but its not exactly the *right* sort to *elevate the idees.* Tell him to fire up and try again. You will excuse for saying that I think some of your articles is rather tou hifalutin on abolision subjects. Respectfully, A SUBSCRIBER.

P. S.—Tell your breakfast-table man to *go ahead*—he's one of em.

Selections.

EMANCIPATION IN JAMAICA.

ITS ACTUAL RESULTS.

To the Editor of The New York Tribune.

SIR: In the spring of this year I passed some weeks in Jamaica, West Indies, and have thought that some account of the present condition of that beautiful island may be acceptable to the readers of your paper.

On landing at Kingston, the principal seaport of the island, I must confess that I was more than half inclined to believe the stories industriously circulated through this country, that the emancipated slave is more idle and vicious than all other of God's intelligent creatures. But when I found, as I rode on horseback through the valleys and over the mountains, an industrious, sober people, I concluded (what on inquiry I found to be the truth) that the vagabonds of the whole island had moved to the sea shore, to pick up a precarious, idle livelihood, by carrying baggage, selling fruit, begging, &c.

In conversing with planters, I learned that laborers can be easily obtained for a fair compensation and kind treatment; but it is a fact that the emancipated much prefer to work on their own few acres of land. Wherever I went I found happy, contented men and women, cultivating sugar-cane and numerous vegetables and fruits on their own account. I went into their clean, neat and well-furnished cottages, which would compare well—I will not say with Irish hovels, both in Ireland and in this country—but with the houses of the native pioneers of our own country. I found in them not only crockery, and glassware, and mahogany furniture, but shelves of useful books. I saw Africans of unmixed blood, grinding their own sugar-cane in their own mills, and making their own sugar.

I attended a large meeting of black and colored men, who had met to decide whether they would invite a schoolmaster to settle among them. The speakers, with one exception, were negroes and colored people. Much true natural eloquence was displayed. The opposition was feeble. Only one man doubted the expediency of taking the children from the work-fields, where they were a great help to their parents, and sending them to school.

One speaker said: "My little learning enabled me to see that a note, given to me in payment for a horse I had sold, was not written according to contract."

Another said: "We are willing to pay a good price for a fine horse, and we should be willing to pay for a good teacher for our children."

Another said: "I should have been wronged out of forty pounds of coffee, when I went to Kingston to sell it, the other day, if I had not known how to cipher."

Another remarked: "Those who have learning and can read will be more likely to get religion."

Another said: "I am willing to eat poorer food and to wear coarser clothes if my children can be educated; for if they are not, they will curse me when I am dead and gone."

Another said: "I shall not leave my children much property; but if they have learning, they can get property."

Another remarked: "A black man who has no learning cannot look a white man in the face, he feels so inferior to him; but if he gets learning, he can hold up his head anywhere." All these persons were once slaves, or are the children of emancipated slaves.

They voted unanimously to engage a teacher.

I gave them an account of my visits to other islands, and of the prosperity of the black people. I was able to tell them that one of the principal magistrates of Barbadoes is a colored man; and that I became acquainted in Antigua with a leading member of the Legislature, who told me he was once a slave, and now he owns a plantation worth $50,000.

I saw no intoxicated persons in Jamaica; and when it is considered that every man there can make rum, it strikes me as very remarkable.

You will, no doubt, sir, think with me that the opinion of an old native resident of Jamaica is worth much more than any judgment I may have formed, during a few months' residence there, upon the great subject of negro emancipation; and I send you for publication the following letter which I have just received from Mr. S. B. Slack. CHARLES TAPPAN.

AT SEA, May 24, 1858.

SIR: During my passage from Kingston, Jamaica, to Philadelphia, the Rev. Lorin Thompson, of the Richmond Industrial Institution, parish of Metcalfe, Jamaica, under the auspices of the American Missionary Society, who was a fellow-passenger, placed in my hands the following nine questions, which you had submitted to him during your sojourn in Jamaica, with a request that I would furnish him with answers thereto.

Accordingly, I penned the following, as well as the rolling and pitching of the vessel, during heavy gales of wind, would allow me. And as I am doubtful whether I will be able to meet Mr. Thompson, I take the liberty of communicating directly with you.

In furnishing you with answers to your nine important questions, I deem it necessary to inform you that I am a native of Jamaica, where I have lived for thirty years; that I am the son of a sugar-planter, late of the parish of Trelawny, the principal sugar-growing district of the island; that I am alike well acquainted with planters and the laboring and other classes; and that for the last ten years I have been connected with the press of Jamaica, literary and political, both in the town of Falmouth, the capital of Trelawny, and in the city of Kingston; my last appointment in the latter place being manager of the of the literary department of a daily newspaper called *The Morning Journal*, which appointment I held for exactly four years. I mention these facts in order to show you that I am perfectly acquainted with the subject matter which has occasioned the present communication.

Before proceeding to answer your questions, I consider it due to myself to explain that, in doing so, I desire not to interfere with the institutions of this country, in which I am a stranger, and where I have experienced nought but kind and courteous treatment. The people of the States are those who ought to regulate their own internal affairs without foreign intervention. And while I claim as my undoubted right the exercise of the same privilege in the land of my birth, I would guard against any construction that may be placed on any of my statements as an officious intermeddling with the question of slavery as it exists in certain parts of the United States. In short, I wish it to be distinctly understood that these statements are intended simply as answers to certain questions which have been put to me in reference alone to the result of Emancipation in Jamaica. Thus premising, I proceed to answer the questions, *seriatim.*

QUESTION I.—*What are the advantages of Freedom over Slavery?*

Answer.—Were it not an undoubted fact that there are persons who contend that the negro is better adapted to a state of bondage than of freedom, I should answer that the advantages of freedom over slavery are so self-evident as to render this question unnecessary. But as there are people who persist in talking and writing of the "blessings" of slavery to the negro, and in endeavoring to prove that freedom to him is a curse, it is, perhaps, requisite to offer a few remarks in refutation of so monstrous a proposition.

Those who endeavor to resolve negro slavery into a blessing to those subjected to its control generally point to the care which, it is alleged, is taken of him in that condition in providing for his animal wants, as contradistinguished from the squalid poverty and misery that are observable among the starving myriads of England and Ireland; and Jamaica, even, is sometimes pointed at, as evincing what is said to be the superiority of the black man as a slave over his position as a free man.

Passing over the obvious evils that would result to the human race were it to be established as a doctrine that nations and individuals possessed, or fancying themselves possessed, of a higher degree of civilization than other nations or individuals are justified in using force in civilizing and enhancing the happiness of the less enlightened, I pass to the consideration of the question.

As far as the emancipated classes of Jamaica are concerned, I emphatically deny that their condition is worse than that of slaves in any part of the world, or than their own condition, or that of their progenitors, while they were held as slaves. On the contrary, I maintain that the advantages of freedom over slavery have been most strikingly exhibited by them in a variety of ways, morally and religiously, politically, socially, and even physically.

Of the moral and religious phase of the proposition, I prefer speaking when I come to consider the second question, to which it more properly belongs.

Politically, the enfranchised negro possesses immense advantages over his former condition of a slave or chattel. As a slave, so far from possessing any rights of citizenship, it was from his very abasement that his owner derived *his* civil and political privileges; for the original patents of lands in Jamaica were granted on the condition of the patentees stocking their holdings with a certain number of slaves to a given number of acres. One of the principal qualifications for the exercise of the elective franchise was payment of a certain amount of taxes. A like qualification was required to entitle a citizen to sit in the House of Assembly, as well as to hold the elective offices of Mayor, Alderman, Common Councilman, Coroner, Church-warden, and Vestryman. Now, as slaves were taxable property, it followed that their possession gave a civil and political *status* to their owners which was denied to themselves.

All this is now changed. The *chattel* has become a *man*, invested with all the rights of citizenship; and he who in former days, by a money value placed on his body, conferred a right on his owner to exercise the right of suffrage, and to have that right exercised on his behalf, may now, if he possesses any one or more of the property qualifications required by law, enjoy the like privilege without let or hindrance. These qualifications are, at present, as follows:

The rectorship of a parish, irrespective of any other qualification the incumbent may possess.

Ownership, with actual possession, of a freehold of not less annual value than £6 sterling.

Payment of taxes to the amount of £3 and upward per annum.

Payment of rent to the amount of £30 per annum.

All taxes must be paid by a particular day, to entitle the elector to vote during that year. Claims to vote must be registered for a certain period before such claims become valid.

In consequence of the emancipated peasantry having become possessed of considerable freehold property, a great deal of political power has been thrown into their hands, as electors under the £6 freehold qualification—more, indeed, than some of their best friends even think expedient; as it is urged that their intelligence has not kept pace with their political privileges, and that, consequently, they are too often made the dupes of designing men who use the influence which they possess over the minds of so simple a people, to acquire power for the attainment of their own selfish ends, without any thought of the general weal—an assertion in which I can say, from personal experience, there is but too much truth.

Consequent on certain fiscal changes, by which the whole system of taxation has been remodelled, the taxpaying qualification for the exercise of electoral privileges will have to be abolished and other qualifications substituted in lieu thereof. A bill was presented to the House of Assembly during the last session for that purpose; but it was withdrawn until the ensuing session, when it will be reintroduced and disposed of, provision having been made to continue the electoral lists of last year till the 31st of December next. This measure is one of sweeping reform; but, while it will extend the franchise in a manner unprecedented in the Island's history, it will, by leaving the present £6 freehold qualification untouched, still continue to the negro electors their electoral privileges, as their qualification is almost solely that of the freehold.

Under existing laws, a member of Assembly must be a freeholder, and pay direct taxes to the amount of £10 annually. The qualification of a member of the Legislative Council is payment of £30 taxes on real property annually, or a freehold property, in actual possession, of the net value of £300. The Governor is empowered to appoint whoever he chooses as member of the Privy Council, irrespective of property qualification, and without reference to complexion or former condition of life. There are now in the House of Assembly two pure negroes, Mr. Edward Vickars and Mr. Charles Price; and Mr. Christopher Walters, who is nearly black, is a member of the same House. In fact, a large number of the members of both Houses of the Legislature, and of the Privy Council, are allied, more or less nearly, to the African race, among whom I may name the Hon. Edward Jordon, who is the principal member of Gov. Darling's Cabinet, and who patriotically resigned his seat in the Upper House during the administration of Gov. Sir Henry Barkley, for the purpose of assuming the leadership of the Assembly, and inaugurating the new form of government, as one of the Governor's constitutional advisers. Through this sagacious stroke of policy, Sir Henry Barkley was enabled to carry on his government in the very teeth of a fierce opposition, and unpopular measures were actually passed out of the personal respect which members of all shades of complexion, and of political opinion, entertain for Mr. Jordon.

This gentleman also holds the distinguished offices of President of the Privy Council, Custes Rotulorum and Mayor of Kingston, as member for which city he holds his seat in the Assembly. Beside these offices, he is a commissioner of several important trusts. All these appointments are honorary, save that of Cabinet Minister, for which alone he receives a salary of £800 per annum. I may add that he is principal proprietor and reputed editor of *The Morning Journal* newspaper, published daily in Kingston, and warmly devoted to the cause of freedom.

I am not aware, however, whether any members of the Legislature, or of the Privy Council, were born in slavery; but this circumstance would be no bar to their admittance to these bodies. It is, however, a well known fact that the corporation of Kingston and the several parochial vestries abound in members who are descendants of Africans; and not a few were born in slavery. So much for the political advantages of the free colored people of Jamaica over their former condition of slaves.

In a social point of view, freedom, as it exists in Jamaica, presents many advantages over the former state of bondage. Possessed of the privilege of locomotion, in which he was formerly restricted, the freed man can now choose his own associates, and pass his leisure hours as he pleases; and although I do not pretend to say that his choice is, in all cases, correct, yet, in the main, by widening the circle of his acquaintances, he adds to his stock of knowledge, and becomes gradually divested of those narrow prejudices which are the vices of small communities and a circumscribed sphere of action. Granted that, in the acquisition of knowledge, he learns evil as well as good, this cannot be charged against him as a peculiarity of his race, but as a propensity inherent in human nature. It is to be regretted, however, that, through the rivalry of contending factions, theological and political, no comprehensive scheme of education has been provided for the rising generation; for it is by education alone that man, whether white or black, can progress in civilization.

It now remains for me to speak of the physical improvement of the blacks of Jamaica, as one of the most striking evidences of the advantages of freedom over slavery, as far at least as these people are concerned. It is a fact, no less remarkable than true, that for the last quarter of a century—I restrict myself to a period within my own observation—a great improvement has taken place in the features of the negro descendants of Africans. The thick lips, flat nose and receding forehead are fast disappearing, and the physignomy of the Jamaica negro is slowly assimilating to the European type. This may be owing to the dying-off of native Africans, whose places are not being supplied from Africa in the absence of the slave trade, and of the absence of emigration from the continent, by which the African feature, lacking the element by which alone it could be perpetuated, is gradually yielding to other influences.

Diseases which were very destructive in the time of slavery have become almost, if not quite, extinct. Among these I may mention the yaws, various other forms of scrofula, and elephantiasis. The yaws affected the mouth principally; other cutaneous affections attacked the whole body. It is said—and I believe with truth—that these diseases arose from two causes: First, the incessant labor in the cane-field, causing an irritation in the skin, occasioned by a sort of down with which the canes are covered, and which, insinuating itself into the pores of the skin, soon brought on an eruption that the patient, bound to labor day by day at the same work, had no power to check; on the contrary, the irritation would increase each day, and at length resolve itself into some form of scrofula. Secondly, this tendency to scrofula was greatly aggravated by the universal and continual use of pickled herrings, shad and other fish, which was the only description of animal food allowed to the slaves on sugar estates. As to elephantiasis, I do not feel myself so well qualified to speak as to its cause. It most frequently attacked aged Africans in the days of slavery. Now it is hardly ever seen.

I attribute this remarkable disappearance of cutaneous diseases to the fact that the laboring classes can now choose their own employment. If a laborer in a cane-field feel inconvenience from the irritation caused by the down of the cane, he need not return; he can stay at home till the irritation ceases, or he can choose some other occupation. As a slave, however, he was compelled to work in the cane-field, though he thereby incurred an incurable disease. Besides, he need no longer live on pickled fish, and thus increase the tendency to disease.

Thus far I have endeavored to answer the first question, but it embraces some points which necessarily belong to, and can be better answered in, subsequent questions.

QUESTION II.—*What is the present religious state of the Island, compared with it under Slavery?*

Answer.—The religious improvement has been very great. In the time of slavery, there was almost a complete abnegation of religion, not only among the slaves, but also on the part of the white population. The most frightful immorality prevailed. Concubinage was the rule, and marriage the exception; and the example set by the whites was naturally followed by the blacks, and persons of the mixed races. Sabbath desecration was all but universal. In fact, in the principal towns, Sunday was the principal market day—that being the only entire day the slaves had to sell their surplus provisions, the produce of the grounds assigned them for the cultivation of vegetable food for their own consumption, and to purchase their scanty stock of necessaries. Sunday, too, was the day especially set apart by the planters for feasting and jollity. Drunkenness and debauchery were the order of the day; and at night the sound of the fiddle added zest to the boisterous mirth. But over some of the still grosser scenes which were usually enacted, I must, in decency, throw the veil of secrecy.

With very rare exceptions, education among the slaves was strictly prohibited by the planters, and attendance on divine worship was discouraged. In fact, thinly scattered as were the parish churches over extensive tracts of country, it would have been difficult for many of the slaves to attend on the means of grace, even if they had been encouraged by their owners, and had had time to do so. It was not until the arrival of missionaries of the Moravian, Wesleyan, Baptist and Presbyterian Churches that any well-conceived plan of spiritual instruction was adopted. The arrival of Bishop Lipscomb in 1824, too, had the effect of arousing the long-dormant energies of the Established clergy to the task of teaching the negro population in the face of every discouragement. Churches became multiplied; but, generally speaking, the slaves preferred the teaching of the Dissenters to that of the authorized clergy, while the slaveholders had very little objection to their slaves attending the ministrations of the latter, though attendance on the former was frequently punished with great severity. In many instances, Dissenting clergymen were heavily fined and imprisoned, for preaching to the slaves without license—the obtaining of which could alone legalize their ministrations—while, very frequently, the magistracy would refuse to grant a license, or they would revoke it at their pleasure. I well remember the year 1832, shortly after the insurrection among the slaves, when, in the town of Falmouth, constables were set to exercise *surveillance* over the dwellings of free persons suspected of a leaning towards the Baptists, who were particularly objectionable, on the false and scandalous ground that they had incited the slaves to rebellion; and I have known slaves of excellent character to be severely flogged and imprisoned, with hard labor, for merely assembling together for the purpose of prayer and praise.

But, though these religious disabilities principally affected the Dissenters, zealous and pious clergymen of the Established Church, who dared to leave the beaten track, and, substituting spiritual life in their ministrations for a cold formalism, spoke in plain and affectionate language to the sable members of their respective flocks—these devoted servants of God were sure to be stigmatized as "worse than Baptists," and to be subject to all sorts of insults. Under such circumstances, is it to be wondered at that even the form of religion should be almost unknown in Jamaica?

At the period of emancipation, a reaction took place; and, from the extreme of apathy in religious matters, the fervor of religious zeal reached almost to fever heat. Regarding their religious teachers as the instruments by which their freedom had been wrought, the *quondam* slaves manifested their gratitude by the munificence of their contributions to the various mission funds, and by their regular attendance on the worship of God. Accordingly, spacious and elegant chapels were erected, and were filled to overflowing by crowds of anxious worshippers, who thus showed, apparently, that a great spiritual change had been effected in them. Marriages increased, and concubinage was looked upon as disgraceful. By degrees, however, this religious zeal began to abate, contributions to missions became fewer and smaller in amount, ministers of the Gospel ceased to be regarded with the excessive veneration of former days, and the places of worship to be less frequented. Marriages, too, began to be, perhaps, less frequently celebrated.

These signs of the times were, and still are, eagerly laid hold of by certain persons, and cited as evidence of the falling-off of religion among the emancipated classes, and of their retrogression toward the sins and immoralities of the olden time. To this proposition I can by no means assent. I regard the religious enthusiasm which prevailed at the era of emancipation as nothing more than a feverish effervescence, which no one, with the slightest knowledge of human nature, ought to have expected to last. Money wages were then a novelty to the emancipated, stimulating liberality in the erection of places of worship; and their numerous attendance at these places was the result of an acquisition long desired, but long forbidden, as well as a testimony of gratitude to their pastors. But all this does not prove that vital religion was as extensively diffused as it appeared to be. Is is no wonder, therefore, that after a time, when the excitement consequent on such a novel and unlooked-for state of things had passed away, things should have assumed a more sober appearance. Such is the fact, but it is no evidence of the declension of real, vital, effective, operative religion among the black population of Jamaica. On the contrary, I have no hesitation in saying that, with less outward show, there is far more of heart religion among them than during the first few years of emancipation. And if marriages among them are not quite so frequent now as they were then, it is only because of the then almost universal practice of marriages taking place between couples who had formerly lived together in a state of concubinage, but which sinful sort of connection is not now so common under the beneficent influence of a purer morality. Still, there is no denying that there is much room for improvement in both morals and religion. It is to be hoped, however, that, with the spread of intelligence, both will be better understood and more extensively practiced.

QUESTION III.—*Is there less theft and other crime now than formerly?*

Answer.—Opinions are divided on this branch of the subject. By some of the residents in Jamaica this question would be answered in the negative, by others in the affirmative. In the days of bondage, the slaves, being bound to the soil and circumscribed in their movements, had not such frequent opportunities of appropriating to their own use their neighbors' goods. They, however, had not the least compunction in stealing from their owners; and this propensity they attempted to justify, if with questionable morality, at all events with a sort of logical acuteness. For instance, a slave on a sugar estate, who happened to steal a quantity of sugar from his master, would argue thus:

Sugar belong to Massa;
Me belong to Massa, too; therefore,
If me take sugar, it belong to Massa still, and me no tief it.

Accustomed, in this manner, to make free with their masters' produce, at which the masters generally winked, unless the theft happened to be extensive, is it to be wondered at that when set suddenly free their untaught natures should still lead them to disregard the difference between *meum* and *teum*—that the men who, as slaves, yesterday thought it no crime to appropriate a few sugar canes belonging to their common owner, should be capable to-day, though made free, of committing a similar act?

That more cases of theft are brought to the cognizance of courts of justice than during the prevalence of slavery, cannot be denied; but it by no means follows, as some of the Jamaica journals, with a hankering after slavery, would endeavor to make it appear, that consequently thefts are of more frequent occurrence now than then. In the olden time—"the good old times," as they are ostentatiously called—a theft committed by a slave, of too glaring a nature to be passed over, was almost invariably punished in a summary manner on the spot by a sound flogging; and "nine-and-thirty, well laid on," in reference to this efficacious remedy against "the law's delay," is still current as a proverb of the past.

Thus, the slaveholder, while he inflicted punishment on the thief, had an eye to his own interest in availing himself of the services of his own slave, perhaps a valuable one, of which he would have been deprived had he brought the matter before a court of justice, involving, perhaps, a lengthy term of imprisonment.

Nor was it alone in petty cases that the slaveholder was averse to be deprived of the services of his slave by having him publicly tried for an offence. Capital felonies, amounting to murder, have been compromised, in order to secure to the owner of an offending slave the services of that piece of human property. True, for every slave hanged or transported the owner was awarded compensation by the State; but it was not always that such compensation, however considerable, would remunerate the owner for the loss of a negro of more than ordinary usefulness. A case in point once occurred in the Parish of Saint George, which may be regarded as a myth by the incredulous; but which I have been assured by persons well-informed in the matter, and not given to hoaxing and deceiving, is a bona fide fact. Besides, I solemnly aver that, with my knowledge of Jamaica in the olden time, partly acquired by actual observation and partly from information derived from aged relatives and friends, the incident I am about to relate is perfectly consistent with probability. It is as follows:

On a certain estate of Saint George, the name of which I have forgotten, the head cooper, a negro of more than ordinary skill in his occupation, killed a man in cold blood. Alarmed at the prospect of losing so valuable a slave, which no compensation the island could award him could supply, the owner laid his case before the authorities, and asked permission to substitute an aged and worn-out African, whose only occupation was to watch the canefields, for the real culprit. The compromise was actually effected; the innocent African was executed for the cooper's crime, the owner received compensation for his loss, and the real criminal was spared for many years to make sugar hogsheads and rum puncheons for his master, who had saved him from a fate he richly deserved. Of course, if an owner could save the forfeited life of a valuable slave, by substituting one as a victim whom he could spare, he could with as much facility send an innocent but useless slave to the gallows, and receive his compensation, by trumping up against him some false charge; less than the stealing of a sheep was sufficient in those days. And this practice has been known to have been resorted to by needy but unscrupulous slaveholders. Let us, for the honor of human nature, hope that such cases were few and far between.

Returning to the private punishment of criminal slaves, in the present day there can be no such thing. The most petty theft, if punished at all, becomes a matter of notoriety; hence certain superficial observers, as well as those whose interest it is to blacken the negro character, and to raise an outcry against the enfranchisement of the race, will have it that theft is on the increase. Whether this be really the case would be hard to determine, in the absence of satisfactory information. At all events, the growing desire in the community to expose and punish those who commit crime evinces a more wholesome state of morality than formerly prevailed. Another reason why crime is now more apparent than it was a quarter of a century ago may be the establishment of a more efficient police, rendered necessary by the abolition of arbitrary punishment by the aggrieved parties themselves.

But what, after all, is the nature of the thefts committed by the negroes of Jamaica? They are principally larcenies of the most petty description. Robbery on the highway, or by violence, under any circumstances, is almost unknown; and although a burglary does occasionally take place, it is never attended with the circumstances of cruelty of which we read too often in respect to Great Britain and other European countries. In fact, the only care of a burglar in Jamaica, when caught in the act, is to decamp with all convenient speed, even though the discovery be made by a feeble woman or child.

On the whole, though I have not sufficient data for saying that thefts are more rare now than formerly, I can safely declare that the growing abhorrence of crime, in the more frequent giving up to justice of those guilty of it, and the comparative harmlessness of offences committed in Jamaica, seem to be indicative of a more sound morality than formerly existed.

QUESTION IV.—*What wages are paid now, and are the people contented with their wages?*

Answer.—This double question has been very much debated, and is perhaps legitimately debatable. In reference to the first clause, "what wages are paid now?" it has been asserted that the *maximum* is one shilling per *diem*. On the other hand, this has been denied by certain persons, who broadly assert that, in agriculture, there is no such thing as day labor in Jamaica, but that the laborers are paid by the task, at one shilling per task; and it is said that any laborer of moderate strength can easily perform two tasks per day, and thus earn two shillings; but that generally the laborers are satisfied with earning one shilling, which suffices for their wants, and that they do not care for superfluities.

It seems to me that the truth lies between both statements. Certain it is that task work is the rule, and that one shilling per task is the general price. But all descriptions of plantation labor cannot be performed by task; some must be done by day labor. In such cases I have no hesitation in saying that one shilling per day is the maximum price of labor—an amount by no means exorbitant—as the wages of an able-bodied man in Jamaica. Reasoning from analogy, then, what other conclusion can we arrive at than that in fixing the price of labor at a shilling a day it is calculated that it will take a day to perform the task? I am aware, however, that there are laborers who can, by extra exertions, perform two tasks per diem, and thus become entitled to two shillings for that day's labor; and I know, also, that many who can do this will not. And why? Because it has too frequently happened that when this has been done, and the laborer at the end of the week has applied for his wages, he has been told that the proprietor of the estate cannot afford to pay two shillings for a day's labor, but that the laborer must submit to a reduction. What wonder, then, that a laborer, under such circumstances, refuses to earn more than a shilling a day—doing just as much work as his employer chooses to allot for that shilling, and no more?

In respect to the second part of the question, whether the people are contented with their wages, I should, in the absence of strikes for higher wages, say they are. But, if their tendency to quit estates, labor and locate themselves on their freeholds, as soon as they acquire sufficient money for that purpose, is evidence to the contrary, they are not. The fact seems to be, the Jamaica negro's aspirations lead him to desire to own landed property, and he is content to work for whatever he can get, for the attainment of that end, which having been accomplished, he acquires a feeling of independence, rendering him indifferent toward engaging in estates' labor, without the inducements of punctual payment and civil treatment. This is particularly the case in parishes where vegetable provisions are extensively grown. In Trelawny, however, where the soil is not favorable to their growth, the peasantry are driven to labor on the sugar plantations, returning home at night, however, to their own freeholds; and the unfortunate wight who has no freehold to retire to is held in sovereign contempt, as a sort of Pariah, by his more fortunate or industrious colaborers. Among these people I have never heard any grumbling about the amount of their wages, as long as it is punctually paid.

An attempt has been made, however, among certain parties to stir up dissatisfaction among the laborers in respect to the amount of their wages, in view of the improved state of the sugar markets in Great Britain. It has been urged, plausibly enough, that as the laborers consented to a reduction of wages during the depression in the sugar market, there should, while an upward tendency prevailed, be a corresponding rise in wages. The reply is that such a demand is unreasonable, because as the planters incurred heavy losses for several years, they are entitled to such compensation as a favorable tendency in the markets may afford. I believe, however, that some of the planters have spontaneously raised the wages of their laborers. It does not seem, however, that the attempts at agitation of a question which ought to be left entirely to the parties concerned have had any effect in rendering the laborers discontented.

QUESTION V.—*Is emancipation universally acknowledged to be a blessing by the planters?*

Answer.—With very few exceptions, such is the acknowledgment of the planters. Some soreness was felt on this subject by the planting community, at the commencement of the emancipation; and it was manifested in the injudicious overt acts of ejecting the laborers from the cottages on the estates where they had lived from infancy, in the destruction of their provision grounds, leading to the purchase of their own freeholds, and the consequent independence of estates' labor on the part of the peasantry. Time has, however, softened down these asperities; and when we see such men as the Hon. Edward Thompson and Hon. Henry Westmoreland—two representatives of the conservative planting interest—bearing willing testimony, in their places in the House of Assembly, to the blessings of freedom, and eulogizing the conduct of the emancipated slaves and their descendants, it can be safely affirmed that generally, if not quite universally, the planters of Jamaica acknowledge freedom to be a blessing.

QUESTION VI.—*Is there much, if any, exhibition of revenge for past injuries?*

Answer.—The best answer to this question is the fact that, since the era of emancipation, there has not been a single attempt at revolt in the island; and that, at the present moment, save a detachment or two of the 41st Regiment, and of the 2d West India Regiment, concentrated in and around Kingston, and a few artillerymen at Port Royal, there is not a single soldier in the

and pastures of the Guinea grass, and he will remark a vast improvement in the habitations of the peasantry. Cottages of stone and mortar, between upright posts of hard wood, neatly roofed with cypress or cedar shingles, and substantially floored with pitch or white pine—sometimes with hard wood of native growth—take the place of mud-built and grass-thatched hovels. Enter the peasant's cot, and he will observe an air of comfort in the well-appointed furniture and domestic utensils of Staffordshire pottery and glass-ware, with the neat though simple decorations, for which he was unprepared, after what he had witnessed on the other side of the island. He will begin to perceive that, after all, Kingston is not Jamaica, and be induced to amend the opinions he had hastily formed from first impressions.

I have the honor to be, sir,

Your most obedient servant, S. B. SLACK.

CHARLES TAPPAN, Esq., Boston, Mass.

LYNCH LAW IN MARYLAND.

FIERCE WRATH OF THE SLAVEHOLDERS—AN ANTI-SLAVERY MAN TARRED AND FEATHERED—PUBLIC MEETING FOR THE PROTECTION OF SLAVERY—A U. S. SENATOR AND OTHER DIGNITARIES INCITING AND JUSTIFYING VIOLENCE—DECREE OF BANISHMENT AGAINST ANTI-SLAVERY MEN, ETC.

To the Editor of The N. Y. Tribune.

SIR: The inclosed statement of the recent dastardly outrage by which Mr. Jas. L. Bowers of Kent County, Maryland, was tarred and feathered by armed and disguised ruffians was intended for circulation in that vicinity. As, however, the transaction is one to which too much publicity cannot be given, as another of the daily evidences of the high appreciation of personal rights entertained by the Slave Power, it would be well to publish the statement in the columns of your paper, that your readers may know something of the tender regard paid to the liberty of the individual in a State bordering upon Mason and Dixon's line. There is one fact which has not been mentioned by "F." in this statement, which is, that Mr. Bowers was threatened with hanging, and was made to promise that he would leave the State; which, however, he has no intention of doing. He has lodged his complaint with a Justice of the Peace of that county, and several of the participators in this most *honorable* business have been arrested, and held to bail. He hopes to find justice enough in that benighted land to punish them for the offence.

AN OUTRAGE EXPOSED.

In order to correct the misstatements which have been made in relation to the outrage which was committed on Mr. James D. Bowers of this county, on the night of the 14th of June, it is deemed necessary to circulate a truthful account of the facts as they occurred.

Between 10 and 1 o'clock on the night in question a man knocked at the door of Mr. Bowers's residence, and awakened both himself and wife from sleep. They went to the window and inquired who was there, when the stranger informed them that he was on his way from the Head of Sassafras to Haines's, that his carriage had broken down, and he asked for a piece of rope to tie up the break. Mr. Bowers invited the stranger to stop all night with them and have his damages repaired in the morning; to which, however, the man objected, as he said he wished to continue his journey. Mr. Bowers then went down stairs in his drawers and shirt, putting on his boots and hat as he passed through the house, and getting a rope which was near at hand, gave it to the man, telling him if any was left he could throw it inside the gate. The stranger replied to this, "It is a pleasant night, you had as well go along and assist me." Mr. Bowers, suspecting no evil, went with the man to the carriage, observing when he reached it that the horse's head was turned the wrong way. He proceeded to examine for the alleged break, when several men rushed upon him, seized him and proceeded to bind him. He cried out "murder," and struggled violently to prevent his mouth and face from being tied up, and resisted their efforts to place him in the carriage.

There appeared to be great numbers of those in the plot posted along the road on horseback, and in carriages, from near the Union Methodist Church. Mr. Bowers was forced along, by as many as could get around him, to the bottom below the meeting-house. They fired pistols to deter any one from coming to his assistance; his wife, however, being alarmed, ran to the place and endeavored to throw her defenceless form between her husband and his assailants. She took hold of him as they were attempting to put him in a carriage; a rush was made to separate them, when she tore the mask from one whom she recognized, exclaiming, as he placed both of his hands upon her face, "You scoundrel, I know you, Isaac Perkins." Mr. Bowers then recognized another as Horace Beck, and said to him, calling him by name, "You are going to wrong me." Several others were identified. Four of them, all armed, forcibly pulled Mrs. Bowers from her husband, and held her in the road, one of them saying to her, "I wonder you are not afraid to come in such a h—ll of a crowd as this."

Mr. Bowers was forced into a carriage, in which was a man in disguise, together with materials for the nefarious designs of these men, who now took him to a wood about a mile from his house, stripped him there along the public road, blindfolded him, tied his hands behind him, placed a rope around his neck, and tarred and feathered him. They then removed the rope from his neck, and released him in that plight to find his way to his home.

The cause of this outrage was said to be the alleged participation of Mr. Bowers in the intended escape of three negroes from Mr. Samuel Baker and his son, with which, however, Mr. Bowers was in no way concerned. One of these negroes has been in the habit of running away ever since he was brought to this county. It seems that, their plan of escape being discovered, they were thrown into jail, and were induced, by threats and promises not to sell them out of the county, to fabricate a story implicating Mr. Bowers in a knowledge of their scheme, saying that they went to him to get him to take them away, and that he told them he could not do it, but that somebody else would; all of which was utterly false and without foundation, as far as Mr. Bowers is concerned.

Implications thus extorted from slaves in prison (who, under no circumstances, are allowed in this State to give evidence against a white man) are tortured into grave charges, which excite the imagination, and, as the rumor spreads, are heightened by exaggeration, and are deemed sufficient cause for so great an outrage upon law-abiding and unoffending citizens.

The admission alluded to in *The Kent News* of the 20th ult. is false, the deductions in the Davison case are erroneous, and all are drawn from false premises, or from facts magnified and distorted to suit the occasion.

Since the occurrence, Mrs. Bowers has been in a very precarious situation, her health being seriously affected and her life endangered by this outrageous treatment of herself and her husband.

Chester Town, Kent County, Md., July 1858.

THE LYNCHERS PROSECUTED—NON-SLAVEHOLDERS DEFENDING BOWERS.

From The Wilmington (Del.) Republican.

A gentleman writing from Belair, on the 8th inst., says: We are in the midst of one of the greatest excitements that has ever been in this county. It grew out of the tarring and feathering of Mr. James L. Bowers on last night two weeks. I am well acquainted with him, and always found him to be very clever and obliging; his wife is a person who treats every person well. All that they can prove against Bowers is, he is opposed to slavery. In the night he was decoyed, under false pretences, by a stranger who said he had broken down, and asked Mr. Bowers to get him a piece of rope and assist him. Mr. B., in the kindness of his heart, went to the gate, and there was caught by a gang lying in wait. Mr. Bowers made alarm which reached his wife, and she ran to his assistance, and commenced in good earnest to unmask some of the party, for which she was so injured that Dr. M. Whaling despaired of her life for some time, she being about seven months in pregnancy. On the next morning Bowers went to Chestertown, before Squire Graves, and made oath to the following persons, and the Squire put them under bond of $500 each, for their appearance at next court: George H. Handy, Josiah Ringold, Harris Beck, William P. Francis, Isaac Perkins, Samuel Baker, William T. Baker, Frisby Brown, being eight in number.

Report says that there were about thirty persons present, but Mr. Bowers could not identify any more. On the Saturday following the occurrence, there was a show in Chestertown and Mr. Bowers's friends made a rally, and commenced to vindicate him; the result was some six or eight fights. On the 5th, which was last Monday, at the celebration, Richard Hynson, esq., made an attack on James Mansfield, ex-editor of *The Kent News*, and struck Mansfield with his cane, when the Bowers men made another rally, and, before they stopped, knocked down twenty-five men, ran Samuel Baker and Isaac Perkins, two of the tar and feathering men, out of the town—the officers refusing to act. They say the pro-slavery men commenced it by taking the law in their own hands, and they may fight it out. Frisby Brown, one of the men Mr. Bowers held to bail, went to town on the 26th ult. to see the show. The Bowers men found he was in town and got after him. He got into Dr. Sappington's carriage, and went some 16 or 17 miles on Easter Neck Island, and kept hid for two or three days. He has no slaves, and the Bowers men swear they will fix him yet. It is said by men who know that at least three-quarters of the people are on Bowers's side; nearly all the laboring class, or non-slaveholders, with a part of the slaveholders themselves, condemn it.

MEETING OF SLAVEHOLDERS.

Correspondence of The Baltimore Exchange.

CHESTERTOWN, Kent County, Md., July 17, 1858.

A meeting of the citizens of Kent County was held here to-day, at which those of adjoining counties were also present, to take into consideration the proper measures to be adopted to promote the better security of their slave property, &c. The particular circumstances which led to the meeting are fully detailed in the remarks of the various speakers as given below. The meeting was numerously attended by leading citizens, and the subject discussed was, of course, of a very exciting character.

Judge Chambers was called to the chair, and Dr. F. C. Kennard appointed Secretary.

REMARKS OF JUDGE CHAMBERS.

The Chairman acknowledged the mark of personal respect. He stated that the meeting had been called at the suggestion of the Agricultural Society of the county, whose representatives, the Board of Directors, were in session on Saturday last, and advised this meeting. He thought the time had arrived when it became proper to take some decisive measure. It was not necessary, he said, in this presence to give a detailed history of late events in the county. All were informed of them. Nor was it necessary to enter into the merits of the question whether those who had driven from the county a man universally believed to be engaged in the most criminal and mischievous intercourse with our slaves had executed their purpose in a way to deserve condemnation. He was free to say he would have advised a different course, but that is not now the matter demanding attention, right or wrong; that thing was done, and could not be undone. The more important inquiry is, what is doing and to be done! Matters must be dealt with as they existed. The fact was, then, that we were to provide for the protection of slaveholders, and the friends of slaveholders, against the lawless attacks, as well as threats, of men who were professing to be the friends of law and order, while in the most palpable violation of it—men who manifested their aversion to everything like illegal violence by assaulting and beating their neighbors for no other alleged offence than a decided detestation of Abolitionists and incendiaries. He was told that men disclaimed sympathy with the man whose guilt they could not deny and dare not openly defend. He did not believe a word of it. Our instincts prevented us from proclaiming even the faults of our friends when engaged with us in a common cause, because they erred in the manner of doing a right thing to turn upon them the fire which ought to be directed against a common enemy. He had been a soldier in the war of 1812. A whole political party, when there were but two in the country, opposed that war. What then? Did they go about to vindicate the claims of the British? Were they content to take it out in abusing Mr. Madison and his friends, who declared that war? Not at all. We all knew to the contrary. They said, the war is here—right or wrong, our duty is plain; and he was able to say that they battled side by side with us, as bravely and as effectively as we who have differed with them. No, he said, they were no friends to the slaveholders or their interests who did nothing in the matter but denounce, insult or assault our friends—there must be some agency, some electric or other unseen fluid, which brought kindred minds into communion. In truth, he said, of the two classes, he thought the man who, by his early education, his associations and exemptions from religious fanaticism or political organisations, ought to know and feel correctly was more to be censured, when heretical on this subject, than the man who, under these influences, was an avowed Abolitionist.

We were then, he said, in this condition—the question arises, are we to fold our arms and tamely submit to see ourselves gradually stript of our property by the great machinations of those who operated in the dark and only in communion with blacks, who could not legally testify against them, and to the threats and assaults of their adherents, or were we to take measures to protect our property and our friends? He had been told there were those who claimed not to be convinced of the guilt of the individual whose expulsion had been effected. He did not suppose there could be a doubt about it. He was not in possession of details as fully as a friend who sat before him (the Hon. J. A. Pearce), and to whom he would leave that history. We have persons who incite and assist our slaves to abscond—those only who are privy to their crimes are incompetent witnesses. We applied to the Legislature to authorize such testimony in this particular and excepted case. These men insist that these slaves are entitled to all the civil privileges we enjoy, and we would have practised their own doctrine upon them.

The Legislature refused to pass the law. He regretted to say he had understood some of our own citizens, who had a full opportunity openly and freely to discuss the question at a large meeting, afterwards, secretly to us, asked the Legislature to refuse the law. However, here is the case—a glaring, growing crime is gradually lessening the number of our slaves and corrupting those that remain, as well as the free blacks—the law will not reach them—false friends who will not openly avow their defence, yet encourage and countenance them by abusing, threatening and beating those who take part against them. Something must be done. It was for the meeting to determine what. They must of course expect to be abused and misrepresented by the abolition press. This was their trade.

For himself, he did not care the snap of his finger for the abuse of every Abolition editor in the country. He thought two prominent objects should be kept in view—first, to cause these criminals, their defenders and apologists, distinctly to understand that we meant to maintain our rights, and visit to the last extremity every attack upon them; and, secondly, that both they and our friends should as distinctly be made to know that, when our friends do find it necessary to act in defence of our rights, we will make common cause with them against all who undertake to punish them for so doing, and that we shall not be over-nice in looking for indiscretion or imprudence in the manner of their doing this duty.

REMARKS OF THE HON. JAMES A. PEARCE.

We were unavoidably prevented from hearing the remarks of Mr. Pearce. We learned, however, that he spoke at considerable length, and in the course of his remarks detailed the facts of the trial of James L. Bowers (the person recently tarred and feathered), who was prosecuted for aiding the slave of Dr. Davidson to run away. This slave was arrested in Harford County, and, when taken by his master, gave up to him a pass which was supposed to be in the hand-writing of Bowers, from whom the negro alleged he had received it. At the trial the State proved by William Thomas, a very intelligent and respectable witness, that he knew the hand-writing of Bowers and believed the pass in question to be written by him. He also proved that, in a conversation with Bowers some time previous to the escape of Dr. Davidson's servant, Bowers admitted that he had assisted slaves to escape. The testimony was ruled out by the Court at the argument. But the object was accomplished of showing by the sworn testimony of Mr. Thomas that Bowers, by his own confessions to him, had violated the laws of the land and the rights of his fellow-citizens, and subjected himself to severe criminal justice—that he was a perfidious scamp—an enemy of the community in which he lived, and dangerous to its peace and security. Other testimony was produced, and Geo. W. Westcott, a very respectable gentleman of Chestertown, swore to his belief that the pass was in Bowers's hand-writing, though not so strong in his conviction or belief as was Mr. Thomas. Two other witnesses swore that the pass was not in Bowers's hand-writing. But one of these witnesses, after the trial, being shown a genuine letter written by Bowers, as promptly declared that this was not his (B's) hand-writing.

Many other facts as to subsequent escapes were stated, which brought the moral conviction to the minds of all who knew them that this man was actively engaged in seducing or aiding slaves in this county to abscond from their employers. Of late years these escapes have been in gangs, as many as eleven or more going off at once, and together with the best horses and carriages of their masters and others, and under circumstances which show such concert of action and such minute information as could only be furnished by some one engaged in the business of planning and assisting escapes. Before the tarring of Bowers a plan of escape was detected which was defeated while in progress. Bowers was supposed to be connected with this. The testimony, however, was not competent in a Maryland Court, though quite convincing to those who obtained it.

It had, therefore, been determined by some respectable citizens of the county, as no legal remedy could be had for an evil severely condemned by the laws, and most injurious and fatal to the property of the county, that they would take measures to expel Bowers from their midst. He had been permitted to avow himself an ultra-Abolitionist without molestation, but it was no longer to be borne that he should remain in the midst of a community whose prosperity and security he was believed to be constantly endangering and impairing. He was therefore by these gentlemen induced to leave his home at night, was taken to the woods, tarred, and directed to leave the county. The least posible violence was used. No violence or disrespect was shown to his wife, as has been falsely stated—no personal injury done to her. The party were sober men, not stimulated by liquor, but quietly resolved to abate a nuisance so dangerous to them and all others, bolders of slave property in the county. Mr. Pearce showed the mutual dependence of all classes in the community upon each other, and how impossible it was to strike down the prosperity of one class, particularly the largest, without affecting injuriously all others. While he admitted readily the breach of law, he showed how in all cases the facts and circumstances which provoked it so modified its character as to justify and demand that the offended majesty of the law should be appeased by a slight atonement; and that where there was no moral condemnation attaching to an act, the penalties of the law were made as nearly nominal as could be, and that in such cases public sentiment always justified such a sentence. But in this case it was said that certain parties in the county, not remarkable as law-abiding people, had become so indignant on behalf of Bowers, and the violation of law on his person, that they talked of the propriety of lynching those who were engaged in this proceeding, and had threatened with violence many peaceable persons who had no connection with the affair, but were supposed not to disapprove of it. On one occasion, one young gentleman had been assaulted and knocked down because his father was supposed to be one of the party who tarred Bowers. Another, equally unconcerned, was violently beaten, and unusual threats had been made against others. These people were few in number, not, as he believed, one-twentieth of the adults of the county. It was to be hoped that their indignation would evaporate with their liquor, and that, when free from the influence of John Barley Corn, they would come to their senses. But if they persisted in their course of violence, they would be met by violence, and the contest would not be doubtful—they would be crushed completely, promptly; and if they were not, it was time for conservative people to sell their lands to Northern men for what they could get, and look for homes where constitutional and legal rights were respected and enforced, and where it was not permitted that the corruptor of slaves, the emissary of the Abolitionists and the secret seducer, should find immunity in the practice of his infamous employ.

REMARKS OF THE HON. JAMES B. RICAUD.

Mr. Ricaud said he had made it his business to attend the meeting, at some sacrifice, to show his friends his hearty concurrence in their proceedings.

He had formerly defended the man who had made himself so offensive, when indicted for forging a pass to enable a slave to escape. Of course, he did his duty, but he did not the less detest the crime, and he was prepared, at any and every personal hazard, to take part with the slaveholders of the county—his native county, where he was born and had lived, and where he expected to die. All his interests and feelings were bound up with its people and its interests, and he would be the last to desert them.

If, however, it should ever be the misfortune of the county to fall under the rule of Abolitionists, he should be left no other alternative but to sell out and go South. He stated that two of his personal friends some time since lost each a slave, and shortly afterwards he was told by a most respectable gentleman in Pennsylvania that, seeing two negroes in his neighborhood apparently new comers, he had inquired of them who they were? They informed him they had arrived the day before; that they had run away from their master in Kent County, Maryland, whom they named, and from the time they left home until they reached Pennsylvania, they had been furnished at every five miles on the way with a place of refreshment and refuge.

He had witnessed the outrages perpetrated on the 5th July, and was probably instrumental in saving a gray-headed friend near him (Sam'l E. Baker) from very serious injury which was likely to be inflicted upon him, although he was quietly sitting in his place, without having uttered a word to provoke an assault.

He believed the number of disaffected persons in the county to be very few, and recommended concert and harmony amongst friends.

RESOLUTIONS IN FAVOR OF LYNCH LAW.

The resolution of Mr. Pearce, to appoint a Committee of nine to prepare a series of resolutions, to which the Chairman was to be added, was adopted.

The Chair named the Hon. J. A. Pearce, George B. Wescott, Dr. T. C. Kennard, for the Middle District; Wm. F. Smyth, John M. Comegys, George W. Spencer, Esqrs., for the Upper District; and the Hon. J. B. Ricaud, John S. Constable, Esq., and Major Wilkins, for the Lower District.

The Committee retired to an adjoining room, during which time R. W. Ringgold, Esq., at the request of the Chairman, occupied the chair. In the course of a short time the Committee reported the following resolutions, as having been unanimously agreed upon by them:

Whereas late events have disclosed the fact that there are in our midst some few mischievous and evil-disposed persons, who have secretly and clandestinely operated to seduce our slaves to abscond, and in some instances to aid them in escaping, and it is known that there are others who give countenance to such evil-doers, by using denunciations and threats, and in some instances to advise, if not use, violence to those who made an effort to remove from our midst one of these evil-doers; we, therefore, citizens of the county, in mass meeting assembled, and representing, in person or by proxy, a very large proportion of the male adult population of the county, do deem it proper to express our most unqualified condemnation of all and every species of interference with our slave population, and also of everything that can have the effect to countenance or encourage those who do thus wickedly interfere; we do, therefore, resolve:

1. That while we concede to every man the privilege to form whatever opinion his education, his reason or his fancy may lead him to adopt, we do not admit the right of any person enjoying the protection of our laws to commit any act or give publicity to language in direct violation of the laws of the State, especially of those laws on the observance of which our social and pecuniary interests mainly depend.

2. That we regard any man who openly, publicly and habitually proclaims hostility to slavery, and a willingness to persuade, encourage or assist our slaves to abscond, as a person who ought not longer to be permitted to enjoy either the ordinary hospitalities of our people or the protection of the laws.

3. That whilst we would not encourage, as we cannot in any case approve, any unnecessary violence or harshness, yet we cannot but regard such pestilent and dangerous persons as public nuisances, whose removal is a plain measure of defence, and who should therefore be advised of the necessity of leaving the country.

4. That in the event of the removal of any such person thus assailing our property, by word or deed, if any of their sympathizers, abettors, or defenders shall venture to visit the author of the movement with punishment or violence, we hereby pledge ourselves to make common cause against such sympathizers, abettors or defenders.

5. That in such a contest there can be no neutrality; he that is not for us must be regarded as against us, and we, therefore, deem it proper—and we pledge ourselves accordingly—not to traffic or deal with any man in the country who will not openly and plainly, without limitation or modification, express his detestation of everything like tampering with our slaves, to assist or induce them to abscond, nor with any one who shall express a desire or willingness to see violence committed on those who assist in causing such offenders to leave the county.

The Chairman then read the resolutions, and explained each one minutely, as it was repeatedly voted on, and each resolution was carried without a dissenting voice.

It was afterwards suggested that the names of those present, as also of absentees who had authorized their friends to act for them, be taken down, which was done by the officers of the meeting and others named for the purpose, so far, at least, as related to those who then remained, many persons having left as soon as the resolutions were passed.

The Chairman then suggested the propriety of naming a committee, which should be authorised to convene another county meeting, if anything should occur making it, in their opinion, necessary, and, on motion, the committee which had reported the resolutions were vested with that authority. The meeting then adjourned.

INFLUENCE OF THE METHODIST CHURCH.

From The Northern Independent.

This occurrence [tarring and feathering of Bowers] is instructive, for several reasons. 1. Kent County, Maryland, is within fifty miles of Pennsylvania, and hence slavery is not modified by its approach to freedom. As soon as you cross the border, you plunge into the degradation peculiar to all slaveholding or uncivilized countries. The proximity of freedom no more removes the savageness of the slaveholder than the proximity of temperance removes the loathsomeness of the drunkard. Slavery is a barbarity, and slaveholding communities are necessarily barbarous.

2. This small County is divided into two circuits, and embraced in the bounds of the Philadelphia (Methodist) Conference. The County is dotted all over with beautiful churches, in which the people are taught what passes in that section for religion, but what facts prove can never make the inhabitants either wise or good. Slaveholding religion is a mockery—it is the religion of thieves and of robbers. Nor does the multiplication of churches help the matter in the least. Indeed, the more of such religion any people have, the worse they become. A thief is none the less a thief for mingling prayer with theft. Nor is a murderer less a murderer because he crosses himself with holy water before he raises the fatal bludgeon. Buying and selling and *owning* human beings would be equally sinful if performed in the sanctuary and between the acts of praying and preaching.

3. This field of labor has been occupied by many of the leading ministers of the Philadelphia Conference—Dr. Quigley, Dr. I. T. Cooper, staunch opponents of Rev. J. D. Long. These men were amazingly angry with Mr. Long for issuing his Pictures of Slavery, and yet the facts were as fully before them as before him—only there was this difference, while he exposed the villany, they covered it up. The course of the clergy in that region has hitherto been one of guilty silence or base conformity; they have suffered the dominant crime of the country to go unrebuked, until, as a just judgment, they have lost their power.

4. Murder is the fate of men who dare stand up for the right. It is safer to preach a whole gospel in any other savage country than in the slave States of this nation. Here was an innocent man dragged from his house at night to be hung, merely because he dared to think for himself and take the ablest secular newspaper in America. This is all the freedom that is allowed in any of the slave States. Such is the state of society which many are anxious to perpetuate in Church and State. They have a great liking for lynch law, and want it applied to all who dare resist oppression.

5. We are glad that, bad as society is in that region, and dangerous as may be the work of exposure, there are men who will take their lives in their hands and march on to the witness stand. These, whether living or dying, are martyrs. They bear their testimony at the hazard of life, if not at the absolute certainty of its loss. Happy would it be for the reputation of Christianity if those calling themselves Christians in and about slaveholding regions would show a disposition to correct the evils complained of, instead of persecuting to the death all who dare open their mouths against these abominations. Then might even Maryland become civilized, and take rank among those who depend upon law rather than mobs—then would she protect her philanthropic citizens and reward them, and not, as now, greet them with a halter or a coat of tar and feathers.

FROM RUSSIA.

THE EMANCIPATION QUESTION.

Corrrespondence of The Posener Zeitung.

WARSAW, June 12, 1858.

MUCH attention has been attracted by the recent publication of a work of the Chamberlain, Count Severin von Kruski, bearing the title *Sprawa Wloscianska*, which means "Affairs of the Peasants." The entire work, which is properly a collection of the essays of Polish writers of all times relating to the affairs of the serfs, is to comprise four large volumes, and the editor proposes in them to elucidate the problem how the fortune of the peasants in Poland, who originally were proprietors and independent of the nobility, has grown more unhappy with the decrease of regal power and the growing influence of the nobles, until the peasants at length were completely despoiled of their property and independence and became mere tenants in socage, upon whom were imposed not only all the work of the estates, but also all the public taxes and imposts, and whose condition has nowhere been sadder than in Poland. Count Kruski calls the kingdom the greatest protection of the peasants, and regards as the fairest solution of the matter, as well for the demands of the future as for the relations of the present, the endowment of property, which he styles a "recovery of property" on the side of the peasants, and the "liquidation of a great debt" on the part of the nobility.

THE PEASANT REVOLT.

Brussels (July 3) correspondence of The London Star.

We now have received more accurate accounts of the outbreak of the peasantry in Esthonia, the importance of which can hardly be overrated, particularly on acccount of the neighborhood of that province to St. Petersburg. It is to be observed that serfdom proper was put an end to in Esthonia, and in the rest of the Baltic provinces of Russia, more than forty years ago, under Alexander I. The present measures of emancipation do not affect the Esthonian peasants at all. But this seems only to have excited them the more, and what they now claim is free possession of the land which they at present hold on hereditary tenure from the nobility. The rising is general all along the coast, and has compelled the nobility to seek refuge in Reval. The engagement mentioned yesterday took place between part of the garrison of Reval and a body of peasants, about 1,000 strong, who are moving to and fro and encouraging others to revolt. They as yet have no other arms than sticks and clubs, pitchforks and sharpened poles; but they are so excited that they were not afraid at all of the soldiery, whose numbers, it is true, were but small.

The soldiers were soon overpowered by the larger numbers of the peasants, and left altogether fifteen men, four officers among them, killed; while of the peasantry about forty might have been killed. The chief seat of the insurrectionary movement seems to be very near Reval itself; but even at Dorpat, which is situated in the northern part of Livonia, and which is likewise peopled by the Esthonian race, symptoms of an approaching outbreak have been observed.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, JULY 24, 1858.

CORRESPONDENTS will greatly oblige us by a careful observance of the following directions, viz.:

Letters enclosing matter for publication, or relating in any way to the editorial conduct of the paper, should be addressed, "*Editor of the Anti-Slavery Standard*, 138 *Nassau street, New York.*"

Letters enclosing subscriptions, or relating in any way to the business of the office, should be addressed, "*Publisher of the Anti Slavery Standard*, 138 *Nassau street, New York.*"

FRUITS OF THE REVIVAL.

SOME months since, when the "great revival" which is now slowly subsiding had just reached its culminating point, we gave some statistical evidence, and made some suggestions, respecting it, in THE STANDARD. In view of the fact that the Churches which were systematically laboring to produce this excitement, and which were to be enlarged and strengthened by its success (if it did succeed), were the very Churches which we have seen and felt to be "the great bulwark of slavery," we felt bound to inquire, and to report, with as much accuracy and careful discrimination as possible, What is precisely the thing which the newspapers, religious and other, are now declaring to be *revived?* And in what direction, and to what extent, are the subjects of this influence changed from their former state?

After the careful examination of a large body of evidence in the religious papers, large extracts from which were quoted in THE STANDARD (April 10th), we found reason to conclude that the one permanent result which had been experienced in former revivals, and was to be expected in this, was the transformation of a certain number of "worldlings" into churchlings; that is to say, an increase in the number of just such Methodists, Baptists, Presbyterians, Congregationalists and Episcopalians as already existed, and an increase of the power already exerted by those bodies for conservatism and against reform.

The harvest of the late revival is now fully ripe. The sheaves have been bound in bundles, and numbered, and labelled; and for two months past the laborers in these fields have been, as for one or two months more they will be, engaged in gathering them into their respective barns. Now is precisely the right time to notice and record (as fresh details of the success of this harvest are handed in, week after week, for publication in the newspapers) these three things; what the harvest is—whether it be such as *the laborers* wished and expected—and whether it be such as *we* expected and predicted. These are the things to be noticed now. A year or two hence we may profitably note whether these converts of the revival have made as much progress towards anti-slavery as the "worldlings" from whom they have just separated themselves; and whether their new alliance with the Church has caused them to fraternize more with the slave, or more with the slaveholder.

On a careful scrutiny of the "Revival Intelligence" (to the amount of about three columns) in late numbers of the *Evangelist*, *Observer* and *Independent*, we find the following fruits of the revival reported. We arrange them in the order of their abundance, and of the emphasis with which they are mentioned.

1. A great number of conversions, to Churches of all the sects called "evangelical." Some of these report other conversions in prospect.

2. Very numerous admissions into these Churches, and prospects of more in another month. They also record, as important, the number of baptisms, and of persons partaking of the Lord's Supper.

3. The continuance of the daily and other prayer-meetings. In some cases they mention it as especially gratifying that these meetings were not intermitted on the 5th of July. In others, they regret that "the interest" has subsided, and that the meetings are discontinued.

4. "Elevation of the piety of professing Christians." This refers to their continued zeal in revival labors.

5. Erection of new "family altars"—the establishment, in many additional households, of family prayers, and "grace" at meal-times.

6. Extension of the revival to the Sunday schools.

Besides the above, there were reported one case of an "excommunicated" person restored to the Church, one "backslider" reclaimed, one "infidel" converted, one case of "great change in the *morals* of our city" (Keokuk, Iowa), and one "Revival Convention" in Tennessee. This Convention passed a series of resolutions recognizing "Union Prayer-Meetings" as the grand and successful means of the wonderful state of things existing in the country at large, and proposing their establishment in that State. The *Evangelist*, in which we find this last item of intelligence, adds, as if it were a postscript, after recounting the chief transactions of the Tennessee "Revival Convention," "The Convention also passed a resolution expressing a sympathetic interest in the religious welfare of the colored population." In this, probably, *The Evangelist* followed the lead of some Southern paper, assigning to the colored people a sort of "negro pew," and making them come last in a series of resolutions, as they are accustomed to do in the celebration of the Lord's Supper.

Having seen, by examination of the three largest and most widely circulated religious newspapers in the country, what are the actual fruits of the revival, we have next to inquire, Are these fruits such as the managers of the revival expected and designed? Are they considered a success or a failure?

The whole strain of the reports from which we have made the above classification requires us to answer that these results are considered a signal success; they are precisely such as were desired, and in some degree expected, by the ministers and church-members who established the preliminary prayer-meetings in the autumn of 1857. These results are precisely what the whole Church is always desiring, and what a proportion of the Church is always laboring for. Let the plant appear when it will, some of these men have carefully planted and watered beforehand.

But we have other evidence that these things (just *these*, no less and *no more*) are precisely the things *wanted* by the clergy and the Church.

We clip the following from the column entitled "Editors' Book Table," in *The Independent*.

DOING AND NOT DOING. By W. M. Thayer. Boston: Henry Hoyt.

We recommended this work at its first appearance under another title. This new edition is timely, for many recent converts require just the detailed instruction here given, in their personal duties.

An additional title to this book of 240 pages is "The Convert's Guide"; and an Introduction, written expressly for this edition by Rev. A. L. Stone, of Park Street Church, Boston, bestows very high praise upon it in that capacity, and recommends the things therein enjoined as constituting the Christian life.

The Preface to this book tells us, "This work contains only the morality of religion; and the reader should beware that he does not substitute this for religion itself."

We understand the author to imply, by this expression, that the exercise of faith in Christ, an internal affection, *constitutes* religion; and that the outward and visible sign indicating, and appropriately corresponding to, this inward and spiritual state, is an external life conformed to the injunctions of this book; and that the addition of this "morality of religion" to a previously existing "piety" will satisfactorily complete the Christian character, and that young converts may appropriately conform their lives to this idea. Moreover, we understand Dr. Stone and *The Independent* to echo this counsel, and add to it the weight of their influence.

We have now to inquire, What are the directions of this "Convert's Guide" respecting the life which a Christian ought to lead? What counsel does this book give, at a time when tens of thousands are looking to such sources for counsel, respecting the course of life proper to a regenerate person; suited to show to a careless or unbelieving world that this man "has been with Jesus, and has learned of Him."

Its successive chapters exhort the young convert to be scrupulously diligent in attendance on Public Worship—the Prayer Meeting—the Church Meeting—the Preparatory Lecture—and the Lord's Supper; faithfully to aid in supporting the minister, and meeting the pariah expenses generally; to share in the labors of the Sabbath School—the Missionary Sewing Circle—the Maternal Association; to contribute largely in aid of the Missionary Enterprise; to keep diligent watch that his fellow church-members fulfil the same duties, admonishing them in case of their failure; and finally, if he shall be tempted to indulge in dancing, or novel-reading, or card-playing, or theatre-going, or rum-selling—or, on the other hand, to neglect Public Worship, or the Prayer Meeting, or the Church Meeting, or the Lord's Supper, or the payment of his minister, or a liberal contribution to the missionary cause—that he shall test these inclinations and disinclinations by prayer, and act according to the light which prayer shall shed upon them. And this is all!

Such is the idea of morality—of *Christian* morality—inculcated by the Church and the revivalists, by Dr. Stone and *The Independent!* Such is the system of instruction under which the new convert comes when, after having been "saved," and assured of a seat in heaven, he asks a minister, or a member of the "Young Men's Christian Association," how he shall live henceforth in *this* world! This book, containing but one item of real morality—but one item not directed to the exaltation of the Church and the clergy—but one item which, after fulfilling this main function, has any other than a remote and fractional bearing upon the duties of life—this book is presented by Dr. Stone and *The Independent* to that large and most estimable class of young persons—who, after having seriously and sincerely asked, "What shall I do to be saved?" and found, as they think, the answer, now ask, no less seriously and sincerely, "How shall I lead a Christian life?"—as the appropriate and sufficient answer to this latter question!

This book—constituting the ideal standard of Dr. Stone and *The Independent*—suited, in their view, to direct young converts to a new life, just as the Bible is suited to direct inquirers to a new heart—is as thoroughly free from "controverted points" as the Park Street prayer-meetings, or the publications of the American Tract Society. Written, published and recommended by Northern men, representing the ideal of practical godliness entertained by the Northern Churches, it yet contains not a syllable which would prevent its reception and circulation by the Tennessee "Revival Convention" above mentioned, or even by the infamous Deacon Netherland himself. A slaveholding convert among the *fifty* reported at Cornersville, Tenn.—or among the *twenty* reported at Baton Rouge—or among the *six hundred* reported in Wilmington, N. C.—or among the *one hundred and three* reported at Natchez—might read the whole book through on his knees, and apply "the test of prayer" at the beginning, and middle, and end, without receiving the slightest suggestion from anything written there respecting the duty of emancipating his slaves. And yet this is the view of practical piety inculcated not only by the clergy generally at the North, and by the revival sermons and prayer-meetings, but by individuals among this class who, like Dr. Stone in Boston and Dr. Thompson in this city, are reputed to be opposed to slavery.

Now, these men are *really* opposed to slavery, after a fashion. They are opposed to it sentimentally, both because it is a cruel and disagreeable thing, and because it interferes, or is made to interfere, with the quiet and credit of the Church. If they could by a wish accomplish its extermination, without interfering with the comfort or convenience of any slaveholding Christian brother, no doubt they would do it. But this appears to be a mere private notion or opinion, quite apart from that which they recognize in themselves and others as a Christian character and Christian principles. They would no more deny a man the Christian name for being pro-slavery than they would concede it to him for being anti-slavery. The approval or the disapproval of slavery, the claim or the renunciation of property in man, seem to be regarded by them as matters indifferent, like the preference for classics on one side, or of mathematics on the other, neither opinion having any concern whatever with the Christian character of its holder. And though those men may think it strange that so intelligent a person as Southside Adams should hold the particular opinions he does upon slavery, or classics, or mathematics, they concede his perfect right to hold these opinions and reduce them to practice, without prejudice to his *Christian* character. Slaveholder or not, classical scholar or not, mathematician or not, he is alike, to them, a dear brother in Christ, a leader in "the consecrated host of God's elect," and their influence with the Church and with the world goes to maintain him as such.

So when the Rev. Dr. Henry V. D. Johns, Rector of an Episcopal Church in Baltimore, and President of the Maryland branch of the American Tract Society, publishes his contradiction of a sentiment attributed to him in the Society's published Report, saying—

"I am willing to speak of the 'evils' of slavery, just as I would of the 'evils' of manufactures or commerce, but cannot consent to be reported as declaring the institution 'evil' in itself"—

what says *The Independent?* When a man, pretending to be a Christian minister, having spent his life in upholding slavery, among slaveholders, by a gross prostitution of Christian truth and of the functions of a religious teacher, and having gone to the Tract meeting for the express purpose of upholding it, complains that the pro-slavery government of the Tract Society have represented him as less energetic in the service of slavery than he really was, what does *The Independent* say? It regrets that Dr. Johns should hold the opinion expressed in his letter of correction, but volunteers the testimony (in behalf of a brother evangelical) that Dr. Johns is a "devout" man, "an earnest preacher *of the Gospel*," "a *Christian*," and an "eminent and evangelical minister *of the Word of God*."

If the small minority in the Church who hold *opinions* unfavorable to slavery thus cast the mantle of Christian reputation around it, and its advocates, and if the majority of church-members in the country do not hold even an opinion adverse to it (judging by their fruits)—and if even the managers of revivals distribute to their converts books of instruction which, to the extent we have seen above, concentrate religion upon profession, church-membership, church-rites and ceremonies, and well-nigh divorce it from morality and the practical love of our neighbor—said we not truly, on a former occasion, that "the success of a revival is help to the slaveholder, but obstruction, postponement and temporary defeat to the

THE ANTI-SLAVERY PRESS.

THERE are as many different sums arrived at in the estimate of this instrumentality as there are different points of view and different principles of classification. What one man calls an anti-slavery press, because it is on the spot where anti-slavery action might be expected and because it has been pledged, another has his faculties sharpened, by greater love of the cause, to see is comforting and helping the slaveholders and their Northern underlings.' The anti-slavery point of view, feelings and principles are the only ones by which to arrive at a just, practical conclusion; for they demand neither a partisan nor a sectarian test, nor an exact intellectual agreement. The anti-slavery corps proper—the men who, whether members of the American Anti-Slavery Society or not, recognize and befriend, in that Society, the pioneer and propeller of the great movement for freedom—insist on no shibboleth. They have only demanded sincerity and disinterestedness; and they find them in every sect and party, wrestling with it at a disadvantage, for consistency. They argue, criticize and advise, as well as toil and labour—but they despise and condemn only such as use the name of a sacred cause to build up their own interests. There is such a creature as a hypocrite—a most dangerous one till he is detected; and it is the special gift accorded to sincerity to find him out.

Sincerity never permits the name of a man's church or party, or the plausibility of his pretensions, or the hope of getting something out of him, or the fear of driving him to vote with another set of men, to cheat her out of her requirement at his hands of that real, disinterested love and labor for the cause about which there is no question or mistake, however unwise it may sometimes be in the choice of its means. To those laboring under what Sincerity experimentally knows to be a mistake, she says, "Friend! come up higher! you will then see more than the limitations of your present horizon permit."

Abolitionists have herein demonstrated that they have just notions of what constitutes policy. They will not swear to do what they do not mean to do—nor try to evade obligation, by construction and pacifying profession, when the question is of revolution. They will not cry Great is the Union and small is slavery, at a time when, the Union being, in fact, nothing and slavery all, the cause is spreading from these States to the world, in spite of all the political cobwebs spun but to catch the unwary. Abolitionists refuse to

"Strew sugar on that bottled spider"

that is employing against the cause of the slave's freedom every mean intrigue, every trick of delay which goes under the abused name of politics.

All these things are seriously impolitic, and we are bound by our experience to warn all who do not see it so; wishing they could find it right to play the great, honorable, *sure* game, instead of the low, losing, little one.

We deny this American practice of going through the forms of keeping a bad bargain to uphold the very thing you are trying to pull down, to be either right or politic.

But we do all deserved honor to those who, in the natural course of their progress, are unconsciously working their way through obstacles to the vantage ground, as we have done; and in our estimate of the political presses of the country, *soi disant* anti-slavery, under the Constitution—fluctuating feebly back and forth under less demonstrative names, according to the state of voters' minds—we give the meed of efficiency only to those that count their gains by the amount of division they effect, rather than by the degree of union they compass.

Such has always been the press of Mrs. SWISSHELM, wherever at work, in Minnesota as in Pennsylvania. She has the good, great gift of being a terror to evil-doers; for her feeling is—"God defend the right!—let truth win, no matter what I lose." Of course she made a profound impression at the North-West, and her press was lately broken to pieces by the lovers of peace and quietness. But what did it signify? her object was effected. The Democratic party was broken in pieces upon the anti-slavery question—and the index in the House of Representatives of Minnesota shows us the exact amount of effect produced by the thirty-second State, as she goes through the worse than useless form of coming into a Union where *no Union is*, but only the despotism of slavery, devouring everything of anti-slavery promise that comes within the sphere of its temptations.

MINNESOTA.—In the House of Representatives of Minnesota on Saturday, June 26, Mr. Starkey, a Democratic Representative from St. Paul, offered the following resolution:

Resolved, That government, to be just and legitimate under our republican system, must rest upon the free consent of the people governed, and that, in our opinion, the attempt of the Administration to impose the Lecompton Constitution upon the people of Kansas against their consent was an infringement of this principle of free republican government.

The Lecomptonites adopted the usual parliamentary tactics to stave off a vote, but to no purpose, though the Speaker made arbitrary and absurd decisions in their favor. The resolution was adopted, by a vote of 42 to 23. The vote was politically divided, for the resolution, 31 Republicans and 11 Anti-Lecompton Democrats; opposed, 23 Lecompton Democrats.

Our hopes and hearts are with every such true effort as Mrs. Swisshelm puts forth—and we rejoice to announce that her *Visitor* is again in the field. We respectfully solicit an exchange, and commend the *Visitor* to Eastern subscription, confident that, by the knowledge it will give of the great growing West, and the love of the sacred cause of HUMAN RIGHTS which it will awaken, great good will be effected.

DOUGHFACES PROVING THEIR CHARACTER.

THE Norfolk (Va.) *Argus* gives an account of the examination, on the 6th, 7th and 8th inst., before a Court in Isle of Wight County, of Capt. Thomas J. Loveland and crew of the schooner Francis French upon a charge of attempting to abduct a slave belonging to a Mr. Scott, of that County—the slave, as our readers will remember, having been found on board the vessel. The case was elaborately argued on both sides. The *Argus* says:

"Under the law of Virginia, if an examining Court think there is probable cause to charge a prisoner with the offence, it is usual to send on for trial, and they have no right to bail, unless there is slight suspicion of guilt.

"The captain and white crew were admitted to bail in the sum of one hundred dollars each by the unanimous consent of the Court; and had the Court been sitting as jurors, they would probably have had no hesitation in acquitting the prisoners without retiring from the Court-room.

"When the Court adjourned, it is believed the unanimous voice of the bystanders was that they were not guilty. The captain and crew proved by gentlemen from Virginia, New Jersey and New York, their good character; and so high had they stood, wherever known, that Dr. Page, of New Jersey, who has spent a large portion of his life in Isle of Wight, where he is highly respected; Collector Willet, of Tuckerton, N. J.; Capt. French, Capt. Townsend, Capt. Jennings, and Messrs. Pritchard & Wing, of New York, volunteered to come to Virginia to bear testimony to the exemplary character of these young men.

"It was offered to be proved on the part of the prisoners, by gentlemen of the highest standing, who had long known their opinions on the subject of slavery and the rights of the South, that they had, both North and South, defended our rights against the Black Republicans, and were ready to do so to the last extremity. The captain had been often heard to say that if these Black Republicans divided the Union, he would come South to live, where he had always been treated kindly and gentlemanly, and where he had made an honest living for himself, his wife and his child.

"After the trial of the captain and white crew, the negro cook was brought into Court, and made a full, free, voluntary and consistent confession, in which he stated that he alone was to blame; that by his contrivance the fugitive was secreted in the forecastle; that not a white soul on board knew anything about it. He asked the pardon of the captain and crew for causing them so much suffering and loss. He said he was only nineteen years of age, and that 'Ned,' the brother of the slave, represented to him the bad treatment he received; that it so worked upon his feelings that he agreed to hide him in the forecastle, and run him off to New York.

"The black cook was sent to the penitentiary for ten years.

"The gentlemen from New Jersey and New York, who came to attend the trial, expressed themselves in the highest terms of the Court, the Commonwealth Attorney and the citizens of Isle of Wight, and said they fully came up to the high opinion they had always entertained of Virginia gentlemen."

The conduct of Captain Loveland and his crew in this affair was most disgraceful. Whether they were guilty(!) or innocent of the charge brought against them, it would have been far more creditable to them to have gone to the Virginia penitentiary for life than to escape such a fate by proclaiming themselves the friends and supporters of slavery. *The Times* comments upon this very pertinently:

"The trial became curious only when the white culprits called witnesses as to character. They did not attempt, nor in fact was it necessary, to show an ordinarily good reputation for honesty and respectability. All the evidence they adduced touched their political opinions. 'Gentlemen of the highest standing' were called to prove the opinions of the captain and crew on 'the subject of slavery and the rights of the South—that they had, North and South, defended our rights against the Black Republicans, and were ready to do so to the last extremity.' 'The captain had been often heard to say that if these Black Republicans divided the Union, he would come South to live, where he had always been treated kindly and gentlemanly, and where he had made an honest living for himself, his wife and his child.'

"These golden opinions evidently produced the desired effect, as, though the whites were held to bail, there is not much chance of the matter going any further. Our readers may see from this comparatively trifling incident the vital importance, to everybody in the habit of visiting the South, of being 'sound on the goose.' A few vigorous denunciations of Black Republicanism, and lauda tions of slavery and slaveholders, calmly as the by-standers may view them at the moment, are never thrown away. In the existing temper of the Southern mind, devoured as it is by jealousy and suspicion, none of us can tell when we may get into a scrape, and stand arraigned before either a slaveholding jury, or an incensed 'Committee of the citizens,' charged with tampering with 'property.' A designing enemy, a careless servant, or foolishly-fond wife might thrust a copy of *Uncle Tom's Cabin*, or a print of Ary Scheffer's *Christus Consolator* into our baggage, and we be called on to answer for it, with the penitentiary or tar and feathers looming awfully in the future. Happy he who, at such a moment, can produce somebody who, at some period or other, has heard him give vent to blatant hunkerism, scoff at the Declaration of Independence, deride Washington and Jefferson, and glorify one-half of the Union at the expense of the other. His salvation is certain.

"The report of the trial above alluded to contains at the close a paragraph which shows the sad straits to which the Ancient Dominion is reduced. 'The gentlemen from New Jersey and New York,' we are told, 'who came to attend the trial, expressed themselves in the highest terms of the Court, the Commonwealth-Attorney and the citizens of the Isle of Wight, and said they fully came up to the high opinion they always entertained of Virginia gentlemen.' The value of this enthusiastic eulogy is sadly diminished by the fact that the citizens of the Isle of Wight, of all other parts of Virginia, don't allow people to speak of themselves and their institutions in any way that is not eulogistic, and that anybody who ventures to criticize them in a hostile spirit is summarily ejected, with considerable personal damage and indignity. Praise derives all its value from its being offered without fear or hope. When it is offered under the influence of terror, it is commonly fulsome flattery, and is worth about as much as the praises bestowed by a Russian Corporal on His Majesty the Czar, or a prisoner held for a ransom on a captain of brigands. So we greatly fear that mankind entertain just the same opinion now about the 'Court, the Commonwealth-Attorney and the citizens of the Isle of Wight,' as if the gentlemen from New Jersey and New York had never testified to their virtues."

DEATH OF A NOBLE BOY.

WE announce with heartfelt regret the sudden death of EDWARD POWELL, a younger brother of our much esteemed friend, AARON M. POWELL. He quietly breathed his last at 15 minutes past 10 o'clock on Monday evening, July 19th, at the residence of his father in Ghent, Columbia Co., N. Y. He had been in feeble health for several years, but lately his friends had allowed themselves, on account of favorable symptoms, to hope for his complete recovery. He was attacked, however, with catarrhal fever and dropsy on the brain, and, his constitution being too feeble to resist such enemies, he soon yielded up his life. He was a little less than 13 years of age, and one of the noblest boys that it has ever been our fortune to meet. His brother, in the note which conveys to us the sad tidings of his death, says: "Few of thrice his years comprehend so much as he did of the scope and genius of the anti-slavery movement, or so fully appreciate the spirit of our beloved Garrison, as an apostle of Peace, Freedom and Christian love. Dear as he has been to all our hearts, gentle in spirit and beautiful in his life, I am fully assured that he can be no less in either respect in the new sphere of existence upon which he has entered."

As the future of our cause must depend, under God, upon the rising generation, we must lament the premature departure of one so gifted and so pure, whose youthful aspirations gave promise of a noble manhood, consecrated to the service of freedom and humanity.

GONE—NOT LOST.

A merry voice, which rang of erst
Amid the pleasant scenes of home,
More joyous than the music-burst
That to the dreamer's ear doth come—
A happy voice, whose every tone
Was fraught with gladness, pure and deep,
Hath passed from earth—its echo gone—
And they who loved are left to weep.

A sparkling eye, which seemed while here
A ray of light from realms above—
Within whose depths, so bright and clear,
Were nestled purity and love—
A pleasant eye, which shone on all
With kindliest glance, dispelling gloom,
The brightest at the festival—
Is rayless now within the tomb.

The spirit!—where is that which flung
Its witchery over face and form?
Which gave its music to the tongue?
The eye its captivating charm?
Which breathed in word, and shone in glance,
And threw a glory over all?
Sought it a high inheritance?
Or slumbers it beneath the pall?

Turn from the grave! a soul so pure
Is safe from every shaft of death,
And shall through endless years endure—
A portion of Jehovah's breath!
Turn from the grave! the all we loved
Lives yet in worlds beyond our ken;
And who will mourn it, thus removed
From all the toils and woes of men?

PROGRESS IN NEW HAVEN.

NEW HAVEN, Conn., July 17, 1858.

To the Editor of The National Anti-Slavery Standard.

IT is refreshing to find the progress of liberal sentiments. There are Radicals not a few in this straight-laced little city. I send you to-day a copy of a speech by Mr. Joseph Sheiden, delivered at Guilford, in this State, on the 4th of July. I am sure you will find in it much that the strongest disciple of Garrison will admire. I am also happy to perceive by the last year's Report of the Young Men's Institute here that their list of lecturers and their subjects were the following, viz.:

1. Wendell Phillips, Esq., on "The Lost Arts."
2. Rev. E. H. Chapin, on "Social Forces."
3. Rev. H. W. Beecher, on "Success and Failure in Life."
4. R. W. Emerson, Esq., on "Country Life."
5. E. P. Whipple, Esq., on "Young Men in History."
6. Herman Melville, Esq., on "Roman Statuary."
7. Rev. T. Starr King, on "Existence and Life."
8. Isaac I. Hayes, on "Kane's Polar Sea."
9. George W. Curtis, Esq., on "Sir Philip Sidney."
10. C. C. Felton, on "Athens."
11. Rev. G. B. Cheever, on "The Law of Conscience and the Conscience of Law."
12. Rev. F. D. Huntington, on "Intellectual and Social Man."

To these were added the following

EXTRA LECTURES.

1. Isaac I. Hayes, on "The Esquimaux."
2. Rev. R. S. Storrs, on "The Puritan Idea of National Growth."
3. C. W. Elliott, Esq., on "Courage."
4. George B. Sargent, on "The West."
5. James Russell Lowell, on "Music" (Poem).

I understand that No. 4 and No. 6 of the first series were very distasteful to our orthodox friends. But the course was every way a perfect success. I hear of still others, even more liberal parties, who are to be invited the coming season. The young men of the city and of Yale College are moving onward. S. L.

DR. CHEEVER'S SPEECH FOR MINISTERS.—A merchant of this city has contributed $100 towards supplying each of the Protestant ministers, of all denominations in the State of New York, with a copy of the great speech delivered by Dr. Cheever in this city, in May last. We make no objection to this, but we believe far more good would be accomplished by distributing the speech among the mechanics and farmers of the country. The Abolitionists have expended a great deal of anti-slavery ammunition upon clergymen to very little purpose, comparatively speaking. The American Anti-Slavery Society, in the early periods of the cause, used to send its papers and tracts to ministers by the cart-load, giving them the preference over other classes, under the mistaken idea that they of all others were most likely to regard the cause in a favorable light. If it had bestowed its favors upon the unsophisticated shoemakers, blacksmiths, farmers, &c., instead of the parsons, we believe it would have accomplished far more for the benefit of the slave. The clergy, as a body, are far more likely to smother than to aid a new philanthropic and reformatory enterprise, which comes to them without the sign and seal of ecclesiastical authority. "The common people," in this day—as in the time of Christ—hear new truths with gladness, while the chief priests and scribes generally conspire against them.

THE OHIO RESCUE CASES are not, it seems, to be brought to trial. The *Bugle* makes the following statement:

"Until within a few days past it has been an unexplained marvel to us why the Clark County rescue cases were so suddenly dismissed by the United States authorities at Cincinnati. Our readers will recollect the cases. An attempt was made to execute what was called the Personal Liberty law of Ohio, a law passed by the Republican Legislature, two years ago, to prevent kidnapping, and repealed, last winter, by the Democratic Legislature. The attempted execution of this law by State officers was resisted by United States Marshals, and finally these State officers, Sheriffs, Deputies, Esquires, a Judge and a Senator, and others of minor note, were arraigned before the United States Commissioner, but, after being harassed for months, they were quietly discharged from custody, the Government declining to press the prosecution. The occasion of this sudden halt in the career of kidnapping justice was the mystery.

"But our curiosity is satisfied by information, on what we suppose to be good authority, that the suits were dismissed by order of 'old Mr. Buchanan.' Governor Chase, as the report is, informed the President that to press these prosecutions was to go a step too far. The people of Ohio would not endure it. And so, to save an unpleasant collision, the Government backed down, and the culprits were discharged without trial. This plan was as 'cute' in the Governor (who loves the Union too well for a 'stand-up fight' with its representatives) as politic in the President. So once more the Union is saved, and to our Governor and Mr. Buchanan belongs the glory."

POLITICS.

The Know-Nothing element is more active just now than at any other time since the last Presidential election. A desperate effort is making to work the political wires in such a way as to drive Seward, Chase and other leading Republicans off the Presidential track and compel their friends to choose between defeat and the election of some such "national" man as Crittenden of Kentucky, or Bell of Tennessee. We shall not be surprised if the Republican party *en masse* is found running on this tack in 1860, and pleading with the Abolitionists to follow them, as the only means of putting down the Slave Democracy!

A movement is on foot to bring out Gerrit Smith, on a platform of Temperance and Anti-Slavery, as a candidate for Governor at the election in November next. A Convention to promote the object is called to meet at Syracuse on Wednesday, August 4th. The call appears in *The Radical Abolitionist*, the editor of which says: "We know not with whom the movement originated, but it is a good one. Success to it." This movement may give the Republicans trouble. We should like, we confess, to see Mr. Smith in the Governor's chair, where we know he would do all in his power to protect the liberty of every inhabitant of the State, the fugitive slave not excepted.

WEST INDIA EMANCIPATION.—Our readers will see by the official notice in another column that the Anniversary of West India Emancipation is to be celebrated, as usual, in the beautiful Grove at ABINGTON, Mass., on SATURDAY next, the 31st inst. The standard-bearers of the cause, whose eloquence never fails to attract the listening multitude, will of course be present; and we are authorized to state that the Rev. Mr. BLEBY, Missionary from Barbadoes, whose opportune arrival in the country is announced in another column, will also be there to state what he knows in regard to the workings of emancipation.

The same great event is also to be celebrated on MONDAY, August 2d, at the Town Hall in MILFORD, Mass. Among those who will be present are the Rev. Mr. BLEBY, Missionary from Barbadoes, WILLIAM LLOYD GARRISON, PARKER PILLSBURY, ADIN BALLOU and C. L. REMOND.

These celebrations will bring together a great multitude of people, to be enlightened in respect to the workings of emancipation in the British Colonies and stimulated to more faithful efforts in behalf of the anti-slavery cause in our own country. We trust that nothing may occur to detract from their usefulness, or to mar the enjoyment of the people who may come together for an object so sublime.

NEW PUBLICATIONS.

THE EXILES OF FLORIDA; or, The Crimes Committed by our Government against the Maroons, who fled from South Carolina and other States, seeking protection under Spanish Laws. By JOSHUA R. GIDDINGS. Columbus, Ohio: Follett, Foster and Company. Cleveland, S. H. Fox.

Many of the men of this generation have lived through and, unfortunately, assisted in things which they but very imperfectly understood. From 1816 up to the present time, a series of the most horrible crimes and outrages, committed by the United States Government in the interests of slavery, by Administration after Administration, against the Maroons who fled from South Carolina and other slave States into Florida, have been (carelessly by the people at large, craftily by the politicians who fooled them) slurred over, under the name of "our relations with Spain."

No matter what the reality was—Indian tribes driven to desperation—noble Chiefs misrepresented and murdered—Northern young men's best days consumed in the care of Cuba bloodhounds to hunt their negro families with, at the order of Southern slaveholders—Northern old men taxed to sustain the warfare in which their sons were coupled up with brutes for the hunting down of men—a war productive of infinite loss and disgrace, or the unconstitutional addition of territory—it was all "our relations with Spain."

Whoever would understand the whole mystery of this iniquity, its causes and consequences, should read "The Exiles of Florida," an octavo volume of about 300 pages, just published as above.

It is the effort of the Hon. JOSHUA R. GIDDINGS to give to the world, before he leaves it, the full knowledge of these things, which his high official rank and rare moral determination enabled him to attain.

The men who are mainly responsible for this mass of guilt which Mr. Giddings exposes labored, of course, to suppress all knowledge of it. They concealed facts and falsified the history of their share of events. Mr. Giddings follows their track, unearthing them as he goes, making them speak for themselves through official documents, orders, letters, &c., so as to authenticate the exposure by their own written evidence.

The American Anti-Slavery Society began its work by a publication office, for the simple reason that no anti-slavery book could obtain a publisher. Government intrigues could not be exposed, nor pro-slavery mobs met, by any types and press then existing; so Abolitionists mulcted themselves and established a press and depository of their own. From this press and depository appeared the valuable work of the Hon. WILLIAM JAY on the Action of the Federal Government respecting Slavery, the second systematic attempt to throw light upon the moving springs of American politics. The first was Mrs. Child's Appeal. But the American Society soon obtained the freedom of the press in a good degree, and ceased to publish at its own cost what it could get just as effectually done by others. Well for the Tract Society had it been as wise.

Judge Jay's work, sweeping round the whole circle of this Diplomatic iniquity and belligerent brutality, left much to be desired in detail. We commend this new work of Mr. Giddings to all who desire complete information. It will be equally useful on the table of the anti-slavery book club at home and the *tapis vert* of the diplomatic corps of foreign countries, which ought all to be "posted up" on our Floridian and Spanish relations, as a preparation for the better understanding of our Cuban policy.

THE ROAD TO SPIRITUALISM: being a Series of Four Lectures, delivered at the opening of the New York Lyceum. By Dr. R. T. HALLOCK, author of "The Child and the Man." New York: Office of the Spiritual Telegraph.

Dr. Hallock was one of the first to investigate the phenomena of modern Spiritual Manifestations, and he brought to the investigation acute powers of observation and reflection, a true appreciation of the importance of the subject, integrity and candor unimpeached, and a devotion to truth superior to every prejudice of education. The opinions formed by such a man, after an investigation conducted with the greatest care for a series of years, are entitled to respectful consideration. We therefore commend this pamphlet to all those who wish to become acquainted with the doctrines of Spiritualism and the arguments by which they are supported. The subject is considered under four distinct heads, as follows: I. Spiritualism Considered as a Scientific Problem; II. Spiritualism Considered as a Science; III. Spiritualism Considered with Respect to its Difficulties and Objections, both Intrinsic and Extrinsic; IV. The Science Impartially Applied.

BLACKWOOD'S MAGAZINE *for June* (L. Scott & Co.'s Reprint) is filled, as usual, with strong articles of the ultra conservative sort, representing the opinions and sympathies of the Tories of Great Britain.

As the July numbers of the English Reviews open new volumes, we take this opportunity to commend the Reprints of Messrs. Scott & Co. as eminently worthy of support. The present is a favorable time to subscribe to any or all of the Reviews. The terms are as follows:

For any one of the four Reviews—Edinburgh, Quarterly, North British, and Westminster—per annum	$3 00
For any two of the four Reviews	5 00
For any three of the four Reviews	7 00
For all four of the Reviews	8 00
For Blackwood's Magazine	3 00
For Blackwood and three Reviews	9 00
For Blackwood and the four Reviews	10 00

Payments to be made in all cases in advance. Money current in the State where issued will be received at par.

THE METHODIST QUARTERLY REVIEW *for July* has the following articles: I. Attic Tragedy and the Modern Theatre, by Professor S. D. Hillman, Carlisle, Pa.; II. Faith, the Everlasting Bond, by Miss Imogene Mercein, Stamford, Conn.; III. American Slave Code in Theory and Practice, by Rev. J. Dempster, D.D., Evanston, Ill.; IV. Aaron Burr, by Rev. R. H. Howard, Burlington, Vt.; V. Hudson on a Future Life, by James Strong, S. T. D., Flushing, L. I.; VI. Beranger, by Rev. J. F. Hurst, Irvington, N. J.; VII. The Berlin Conference of 1857, by Rev. William Nast, D.D., Cincinnati, Ohio; VIII. Nott's Lecture on Temperance, by Rev. Luther W. Peck, New York; IX. The Relations of Christianity to Humanitarian Effort, by Dr. L. P. Brockett, Hartford Conn.; X. Religious Intelligence; XI. Synopsis of the Quarterlies; XII. Quarterly Book Table; XIII. Literary Items.

LITTELL'S LIVING AGE, No. 738, opens with an article which every farmer in this country should read, viz., "Progress of English Agriculture," from the *London Quarterly*.

THE TWENTY-FIFTH NATIONAL ANTI-SLAVERY-SUBSCRIPTION ANNIVERSARY.

THE undersigned, who have, for so many years, done what they could to promote the ANTI-SLAVERY CAUSE, financially and otherwise, through the medium of the AMERICAN ANTI-SLAVERY SOCIETY, will, as usual, hold their (twenty-fifth) Anniversary at the close of the year, with the same purpose of still further strengthening the beneficial influences of that Society, moral, religious and political, for the extinction of slavery.

At the beginning, before the principles of the cause were understood, we could not, with the slightest hope of success, ask of the public, whose affair it is no less than our own, direct contributions of money. We therefore devised an Annual Bazaar for the sale of contributions of articles; and it afforded an opportunity of great usefulness, both financial and social, to the cause.

But the changed state of the public mind now suggests greater directness in the method and increase in the usefulness of this anniversary; and we propose, this year, to give our usual sums and take up our accustomed collections by direct cash subscription; and we entreat the friends, both at home and abroad, who have been wont to coöperate with us, to do the same, nothing doubting the result will much exceed the sum ($3,000) raised last year.

To our Southern friends we present this prospect with increased hope of their coöperation in consequence. For, as none better than they know what slavery and the daily increasing risks of its tenure are, so none have a deeper concern in seeking the most effectual means of putting an end to this common sin and suffering of our native land.

The money we have annually raised has been hitherto employed to sustain the NATIONAL ANTI-SLAVERY STANDARD, the organ of the American Anti-Slavery Society. But, following the recent indication of the Executive Committee, in making individual efforts to place that paper on a self-supporting subscription basis, we shall enable them to devote the result of our *joint* financial effort to sustain eloquent and faithful lecturers, now so much needed, and in far greater numbers than heretofore.

By this plan we may accomplish double the amount of service to our cause, and thus furnish its friends and our own with a two-fold motive to continue and increase their contributions.

No words from us at this late day are needed to stimulate a *prudent* generosity by description of all the means that go to change the mind and the heart of a great nation on the central question of its policy; or to kindle a *sublime* one by commendation of a cause identified with every thought that is ennobling and holy, with every hope that is august and magnificent, with every memory that is precious and sainted, with every idea that is consoling and beautiful, with every effort that is enlightening and beneficent, with every association that history, or poetry, or patriotism, or philanthropy, or Christianity, or life or death, have sanctified and blessed.

We cordially and respectfully invite the members and friends of the American Anti-Slavery Society, *the world over*, to meet with us at the close of the year (time and place named hereafter), to receive our subscriptions, our good wishes and our thanks; and to unite with us on an occasion which, as the end of one quarter of a century of labours and the beginning of another, will be of no ordinary commemorative interest and prospective significance to the CAUSE.

MARIA WESTON CHAPMAN,	LYDIA D. PARKER,
MARY MAY,	ELIZA F. EDDY,
LOUISA LORING,	ABBY FRANCIS,
ELIZA LEE FOLLEN,	SARAH RUSSELL MAY,
L. MARIA CHILD,	ABBY KELLEY FOSTER,
HENRIETTA SARGENT,	SARAH H. SOUTHWICK,
ANNE WARREN WESTON,	EVELINA A. S. SMITH,
MARY GREY CHAPMAN,	ANN REBECCA BRAMHALL,
HELEN ELIZA GARRISON,	AUGUSTA G. KING,
SARAH SHAW RUSSELL,	ELIZABETH VON ARMIN,
FRANCES MARY ROBBINS,	ANNA SHAW GREENE,
CAROLINE WESTON,	ELIZA H. APTHORP,
MARY WILLEY,	MATTIE GRIFFITH,
SARAH BLAKE SHAW,	MARY ELIZABETH SARGENT,
SUSAN C. CABOT,	ANNE LANGDON ALGER.

PENNSYLVANIA ANTI-SLAVERY FAIR.

THE Committee call upon their fellow-laborers for efforts for the Twenty-third Annual Fair, to be held in Philadelphia in December next.

To those who have long labored in this department of Anti-Slavery work there is not need to speak of its value and efficiency. To others we would say, give us your services for the slave's sake and for the sake of your own moral natures. Enlist with us in laboring for the emancipation of one-seventh of your own countrymen from a tyranny which European despots no longer tolerate.

Let there be a genuine "Revival" of faith in the Right and of works of justice and mercy, blessing him that gives and him that receives.

The products of the manufacturer and of the farmer, with the works of skill and taste, will be appropriate offerings to the cause.

There is need that the next Fair should surpass all previous ones in pecuniary results; for the times demand that the trumpet-call of the Abolitionists should sound louder and louder above the din of the political arena and the controversies of ecclesiastical organizations.

SARAH PUGH,	ANNA M. HOPPER,
HARRIET D. PURVIS,	MARY GREW,
LUCRETIA MOTT,	MARGARET J. BURLEIGH,
LYDIA GILLINGHAM,	ELIZABETH GAY,
SARAH A. MCKIM,	ROSANNA THOMPSON,
MARIA M. DAVIS,	MARIA CONKLIN,
CLEMENTINE R. JOHN,	SARAH PEIRCE,
MARGARET A. GRISCOM,	MARTHA KIMBER,
ANNA SHOEMAKER,	MARY SHAW,
ABBY KIMBER,	JANETTE JACKSON,
SARAH L. CHILD,	RACHEL WILSON,
EVELINE SUPPLEE,	MARIAN JANE MITCHELL,
MARTHA A. GALVIN,	CAROLINE WISE,
REBECCA PLUMLY,	EMILY W. TAYLOR,
ELIZABETH CARMAN,	REBECCA S. HART,
MARY A. HALL,	LYDIA WHITE,
EMMA PARKER,	ELIZABETH MAGEE,
ELIZABETH M. DAVIS,	ELIZABETH J. LEWIS,
SARAH KENDERDINE,	MARGARETTA FORTEN,
SUSAN W. SHAW,	HANNAH L. STICKNEY,
HULDAH JUSTICE,	MARY T. STICKNEY,
MARTHA CARMAN,	GULIELMA M. JONES.

Summary.

The Queen's Bench, in England, have decided that ill-health is a sufficient excuse for breach of promise of marriage.

POISONING.—A little slave girl, at Louisville, Ky., having been severely whipped, revenged herself by putting arsenic in the coffee drank by the family. No one was killed.

John A. Jackson, the sculptor, has been engaged for some time in modelling a bust of John Howard Payne, the author of "Sweet Home." It is to be placed in the Boston Music Hall.

The Charleston *Courier* announces that a process has been discovered by which cotton can be compressed into a solid form, harder than wood, impervious to the elements, fire-proof and water-proof, and capable of use for building purposes at about one third of the cost of brick. This process is the invention of a South Carolinian named Legare.

STATE CONVENTION OF COLORED MEN.—The colored citizens of New Bedford, Mass., have made arrangements for a State Mass Convention, to be held in New Bedford on the 2d of August, to take into consideration the many grievances under which they now labor, imposed upon them by the Fugitive Slave law and the Dred Scott decision.

Frederick Douglass will deliver an oration at the celebration of the thirtieth anniversary of West India Emancipation at Poughkeepsie on Monday, the 2d of August. A large gathering of the Colored Race and others who rejoice in the overthrow of slavery in the British Colonies is expected. There will be other speakers, but Douglass will be the hero of the day.

RUNAWAY SLAVES.—A couple of negroes belonging to Mr. Dunhaven, of Campbell County, Ky., absconded on Sunday evening, and it is supposed have succeeded in making their way to the other side of the Ohio. Their flight was not discovered until yesterday morning, when it was found that they had stolen a watch and other valuables belonging to their master. Mr. Dunhaven, immediately after the discovery of their flight, started in pursuit, and was in this city yesterday afternoon, without, however, gaining any intelligence of the fugitives.—*Cincinnati Times.*

A NEGRO TURNING WHITE.—The Worcester (Md.) *Shield* says a correspondent at Newtown writes as follows:

"We have living in this place a negro woman, aged about fifty years, named Hannah Smith, who presents the rare phenomenon of a negro turning white. This change has been produced by the absorption of the pigmentum nigram, or coloring matter of the skin. Her body, arms, legs and breast are entirely white, with the exception of some spots, varying in size from a dime to a half dime, dispersed over her body and limbs."

BEQUESTS TO THE NEW ENGLAND FEMALE MEDICAL COLLEGE.—Col. John Wade, of Woburn, who died last week, has devised real estate in this city, valued at $20,000, the nett rents of which are to be annually paid to the College "for the support and medical education of worthy and moral indigent females." The nett income (now over $2,000 annually) will be immediately available, and the property is to constitute a perpetual fund for the purposes specified. He has also given $10,000, to be hereafter paid, when certain property shall have increased to that amount, for the purpose of endowing a Professorship in the College.—*Boston Transcript.*

CURIOUS PITCHER.—Prominent among the curiosities at the Hermitage, once the home of Gen. Jackson, is a wooden pitcher, remarkable both on account of the artistic skill displayed and the celebrity of the tree from which the wood was procured. It was made of wood from the elm tree under which William Penn made the celebrated Indian treaty. The pitcher was presented by the coopers of Philadelphia; and, although it is not larger than a common cream-jug, it contains seven hundred and fifty staves. The hoops, lid and handle are of silver; the bottom is a magnifying glass, by looking through which one is enabled to see the joints, which are invisible to the naked eye.

"COULDN'T AFFORD IT."—Some months since, on the corner of Nassau and Spruce streets a beggar had taken his stand, and day after day asked alms of all who passed. A gentleman, who was engaged in superintending the construction of a new building, thought the beggar looked like an able-bodied man, and went over and asked him if he would not like to work, and offered him a dollar a day. To his surprise the beggar replied—"I couldn't afford to work for that price." "Why not?" was the answer. "Because, I average a dollar and a half a day here, begging, and I can't afford to lose the half dollar." He soon after moved from that stand. This is a specimen of street beggars. They can't afford to work.—*Evening Post.*

DR. MACKAY AND THE SOUTH.—The Southern presses are very indignant that, after having feted and toasted and flattered Dr. Charles Mackay, who visited this country a few months ago, he should have published a description of the slave pens in his letters to the *Illustrated News*, in a style not complimentary to the peculiar institution. For example, the Richmond *South* says:

"But no sooner did Mackay escape from our presence, than he forgot the civilities with which we opposed him, and, instead of the grateful celebration of our virtues, for which we paid him in advance, he betrays his sense of our adulation by exposing us to the contempt of the world."

RECOVERY OF A SLAVE.—The Ravenswood (Va.) *Chronicle* gives an account of the peaceable recovery of a slave, at Portland, Ohio, by his owner, Peregrine Hays, Esq., of the County of Calhoun. Accompanied by others, Mr. Hays went to Portland on Sunday evening, 20th ult., and, on calling at the house of Mr. Walker, found the negro in the parlor, enjoying himself in conversation with the white folks. A show of resistance was made by the inmates and some of the neighbors, but it was short-lived, and the negro quietly accompanied his master across the river and to Ravenswood. Mr. Walker paid his wages and gave his clothes to his owner, and the negro went back home, where he has a wife and family, contented and happy.

AN ETHIOPIAN COMPLIMENT TO WOMAN.—"Dey may rail agin women as much as they like, but they can't set me agin dem. I hab always in my life found dem to be fust in lub, fust in a quarrel, fust in de dance, fust in de ice-cream saloon, and de fust, best and de last in the sick-room. What would we poor debils do widout dem? Let us be born as young, as ugly and as helpless as we please, and a woman's arm am open to receibs us. She it am who gubs us our fust dose of castor oil, and puts cloze 'pon our helplessly naked limbs, and cubers up our foots and toeses in long flannel petticoats; and it am she, as we grow up, who fills our dinner baskets wid doughnuts and apples as we start to school, and licks us when we tears our trousis."

UNDERGROUND RAILROAD PRACTICES.—The Maysville (Ky.) *Express* of the 7th says: Ben Ball, a farmer, in good circumstances, living on the river, just below this city, was arrested on Monday night of last week, charged with obtaining money under false pretences from the Messrs. Parry, of the neighborhood of Washington. He is charged with having received from these gentlemen $300 for the arrest of some fugitive slaves, whom he had induced to run away, and whom he had concealed in his house at the time the agreement to pay him the money was made. He has been very successful heretofore in catching runaway negroes, and has received, in the last few years, large amounts of money for doing so. It is now generally believed that most of the negroes thus arrested were induced to run off by his accomplices, who decoyed them into his reach and shared with him his ill-gotten gains.

Webster had an anecdote of old Father Searl, the minister of his boyhood, which never has been in print, and which is too good to be lost. It was customary then to wear buck-skin breeches in cool weather. One Sunday morning in the autumn, Father Searl brought his down from the garret; but the wasps had taken possession during the summer, and were having a nice time of it in them. By dint of effort, he got out the intruders and dressed for meeting. But while reading the Scriptures to the congregation, he felt a dagger from one of the enraged small-waisted fellows, and jumped around the pulpit, slapping his thighs. But the more he slapped and danced, the more they stung. The people thought him crazy, and were in commotion as to what to do; but he explained the matter by saying, "Brethren, don't be alarmed; the Word of the Lord is in my mouth, and the Devil is in my breeches!" Webster always told it with great glee, to the ministers.—*Boston Cor. Times.*

ANTIOCH COLLEGE.—The exemplary deportment of the students of this institution is very remarkable. It is said by the residents of the place, who have gardens and orchards all exposed, that no instance has been known, since the first year of the College, of even the smallest depredations. No insult is remembered to have been offered to any individual; indeed, the universal testimony is that the students are an ornament to the College. The general bearing of the students in the chapel, at the President's levees and other public occasions, is exceedingly agreeable, equally removed from rudeness and artificiality. Doubtless the infusion of young ladies in their ranks is the chief cause of this. No monitors are stationed in the gentleman's hall, the older and wiser students being found an adequate police force—not on the English fagging system, but on the principle of brotherly love.—*Cor. Tribune.*

SHOCKING OCCURR

Miscellaneous Department.

A FALSE GENIUS.

I see a Spirit by thy side,
Purple-winged and eagle-eyed,
Looking like a Heavenly guide.

Though he seem so bright and fair,
Ere thou trust his proffered care,
Pause a little and beware!

If he bid thee dwell apart,
Tending some ideal smart
In a sick and coward heart;

In self-worship wrapped alone,
Dreaming thy poor griefs are grown
More than other men have known;

Dwelling in some cloudy sphere,
Though God's work is waiting here,
And God deigneth to be near;

If his torch's crimson glare
Show thee evil everywhere,
Tainting all the wholesome air;

While with strange distorted choice,
Still disdaining to rejoice,
Thou wilt hear a wailing voice;

If a simple, humble heart,
Seem to thee a meaner part
Than thy noblest aim and art;

If he bid thee bow before
Crowned Mind and nothing more,
The great idol men adore;

And with starry veil enfold
Sin, the trailing serpent old,
Till his scales shine out like gold;

Though his words seem true and wise,
Soul, I say to thee, Arise,
He is a Demon in disguise!

ADELAIDE ANNE PROCTOR.

AN ASSORTMENT OF SURNAMES.

Family nomenclature is a subject of considerable interest beyond the sphere of the etymologist and antiquary, of whose learned labors, however, we wish to speak with the greatest respect. Whence existing surnames have been derived, and the changes they have undergone, are points in the illustration of which much pains and patience have been expended. To use a comparison well understood in these days of mechanics and engineering, a broad highway has been carried through the midst of this special question; but we prefer just now turning aside into a bypath opened up by the registrar-general of England in his last annual Report. That communicative functionary devotes a whole chapter to this topic; and as probably not one in a thousand of our countrymen will ever see the original, we propose to present, in a simplified and reclassified form, the curiosities of fact which he has placed at our disposal. We are first of all informed that in the department over which he presides, there is a registration of more than 21,000,000 names, all collected between the 1st of July, 1837, and the end of 1854. From the registration indexes thus possessed, the surnames at present borne in England and Wales could be pretty accurately ascertained; but the trouble involved in such an inquiry is sufficient to appal the Samson of statistics himself, who has limited his researches to two quarterly indexes—one of births, and another of deaths—resulting in the discovery that of 275,405 individuals registered, 32,818 had different surnames—showing an average of 8.4 persons to every surname. It is then "assumed, as a rough estimate, that the whole number of surnames in England and Wales is between 35,000 and 50,000," orthographical differences (as Clerk, Clark, Clerke) being allowed to pass for a difference of name. The *roots* of surnames now in use would be found to fall considerably short of the above number. Wales and Cornwall differ from England in the constantly recurring sameness of the nomenclature; in the former, nine-tenths of the people, it is said, could perhaps "be mustered under less than 100 different surnames"; so that "the primary object of a name, which is to distinguish an individual from the mass," is in danger of being lost.

By the aid of a table compiled from "nine quarterly indexes of births, eight of deaths, and eight of marriages," we are enabled to see what the fifty most common surnames are, and the number of times each surname occurs. The Smiths, of course, are at the head of the poll, their name boasting 33,557 entries; but their supremacy is imperilled by the tribe of Joneses, who stand 33,341 strong. That of Williams numbers 21,936. Below 20,000 are arrayed the clans Taylor, Davies, Brown, Thomas, Evans, Roberts, and Johnson. The others have fewer than 10,000 followers, the lowest figure falling to Griffiths—4,639. These fifty names embrace nearly eighteen in every 100 of those registered—about one in six; and as the total entries of the fifty are 440,911, the nine indexes may be considered to contain about 2,500,000 entries—certainly a fair number from which to judge.

A second table deals with the same fifty surnames with reference to their origin, and furnishes the number of entries in the following order:

	Names.	Entries.
Derived from Christian or fore-names,	27	246,032
" occupations,	13	129,691
" locality,	7	46,373
" personal peculiarities (White and Brown),	2	22,164
" other circumstances (King),	1	5,661
Total,	50	440,911

Returning to the statistical case of Smith *versus* Jones, the registrar-general informs us that the whole of the indexes from 1838 to 1854 were searched "to determine the relative frequency" of these competing surnames; and the numerical issue is in favor of the Smiths. Of Smiths, the entries were 286,037; of Joneses, 282,900—a *Smith* majority of 3,137. In seven years, the Joneses were more numerous; in eleven years (including the last seven), the Smiths; and so, as there is no reason against our siding with the winning party, we cry, Hurrah for the Smiths! Both tribes, however, are entitled to all the deference which numbers can give them, since it is calculated that in England and Wales they include together not less than half a million persons—sufficient of themselves to people four towns as large as Birmingham, Bristol, Leeds and Hull. With respect to "the fifty most common surnames," we are favored with a further computation, which makes it appear that in 1853 England and Wales contained 3,253,800 persons bearing these family names; or, in other words, that about two in every eleven Englishmen and Welshmen are known among men by one or other of these fifty surnames.

More of these statistical curiosities are behind. Descending to the letters of the alphabet, we learn that "the letter B is the most frequent initial of surnames," being about 10 per cent. of the whole. H is above, and S and W nearly 9 per cent. N and K are lowest in the scale of proportion, excepting X and Z.

Here we might conclude our ramble, but we are tempted to prolong it on account of the singular scene which the indefatigable general of registrars lays before us. This is no other than a list of more than 2,000 *peculiar* surnames selected from the birth-indexes of the first quarter of 1851, and the death-indexes of the corresponding quarter of 1853. Very peculiar, in truth, many of these surnames are, and certain of affording a delightful feast to the lovers of the droll and the grotesque. In the book before us, they are placed in alphabetical order; but the amusement they offer is best secured by such an arrangement of them as will show the treasures of descriptive phraseology they comprise. The *classical deities* live again in Bacchus, Mars, and Venus—a well-matched trio; in Flora, Fortuna, Muse, and the Muses; the Phœnix and the Griffin recall the fables of the East; while Mabb and Fay speak to us of myths that still linger in the villages of our land. *Classical history* is remembered in Damon and Dion; Hector and Troy are not yet extinct; neither is Rome nor the Roman name; and though Hannibal reappears, the honors of the Latin name are worthily committed to Cato, Scipio, and Cæsar, who may trace in Dominey a fragment of the language in which they harangued and wrote. *Modern nationalities* are pointed out by French and Gaul, Saxon, Dutch and Dane. The Spaniard must be content with his Don, but the Turk comes in for a name. North and South Africa are arbitrarily represented by Barbary and the Caffre; and the sound of Cashmere immediately connects in our thoughts the looms of that famous valley-kingdom with the spindles of our own. *Sacred Scripture*, as might be supposed, has suggested several names, although the selection is peculiar enough. Angel and Demon stand in contrast. Eve makes her entry, and, under her protection, her scapegrace first-born Cain. Noah—the hale old man, "orphan of the old world and father of the new"—is here; but whence comes Balaam, and, stranger still, Dives and Pharisee? As much out of place in another direction are Calvary and Pentecost. Heaven and Heavens, Saint and Sanctuary, Priest and Prophet, with Christian itself, have clearly a Biblical origin; but to a later source we must refer Pagan, with Lent and Christmas. Church, with its compound Churchward, and less agreeable companion Churchyard, belong to a similar period; as do Abbot (not mentioned in this list) and Prior. There can be no doubt where Surplice, Spires and Steeple come from.

The need of the *law* is vindicated by Lawless, Felony and Felons—its character by Just and Justice—its operations by Sessions and Jury—is pleasures by Fee—and one of its results by Fines.

The science of *medicine* is celebrated under the homely name of Physick. The Pothecary and his Pill are not far apart. A Hospital, indeed, leaves the mind free to roam over Collick, Cramp, Fever, and the painful plural Fevers; but more cheerful thoughts of Balm and Balsam are not absent; while Heal and Cure shed a cheerful hue over the sable scene.

Military operations for two years have commanded a large share of public attention; but previous to these, and although we are not a soldier-nation, the list of surnames testifies to the belligerent tendency of our population. The Warrior and Cavalier issue from their Castle; they have their Arms offensive and defensive: Armor of Mail is provided, with the Shield. Honor is done to the Dart and the Arrow, England's once formidable and favorite weapon. The Dagger and Dirk are in request, with the Lance and the Sword. Thus equipped, the Gauntlett is ready; but besides all, we have the Gunner with his Gun; even Cannon of the largest calibre. Then waves the Banner, and then beats the Drum, while Slaughter leads the way to Victory and Conquest.

Naval matters are not overlooked. The Ship multiplies into Shipping, and it swells into a Fleet. The single vessel has its Keel and Deck, its Helm, its Middlemast, and its Tackle; and for the boat there must be the Oar. When launched, it can Float, and with a Chart may set out upon its Cruise, in the course of which it will often have to Tack before the Gale. Should a Tempest cause a Leak, the sailors will look with anxiety for a Harbor or Haven on the Mainland; and failing this, even the most skilful Diver will be liable to Drown.

Now, turning from the learned professions, and the contingencies of land and sea, let us examine Man as a member of the great creation; and not small is the help which our English surnames will impart to that compound being in his endeavor to obey the oracle, and know himself. First, they will inform him that he has a Bodily structure, a Body, and, not less really, an indwelling Soul. The former has vital organs, such as the Head—in old English a Pate, and in low English a Noddle. With the head is a Brain or Brains, else it will be of little use to its owner. On the top is Hair, consisting of many Hairs, which on the female head fall down in many a Curl. In front is the For(e)head—beneath it, the Eyes; and beneath them, the Cheek. Tongue and Tooth appertain to the mouth, and so the face tapers down to the Chin. Why the *nose* is ommitted in this inventory of the features is a mystery; so prominent a member must have a keen sense of the insult, and may be expected to set itself to scent out the cause. Alone, the head would be in a sad predicament, and owes much to the Neck in joining it to the rest of the Body. The Collarbone is not to be despised, though not to compare with the Heart, the Liver and the Bowel departments of the system. More than one Limb is demanded for the symmetry of the body; and these are forthcoming in the Arms, with the Hand and Hands—and the Leg, with its Knee and Kneebone—and last of all, the Foot, with its great Toe and the least Toes.

Arising out of his physical nature, man has the power of movement. He can Tarry or Travel—his motion may be Slow or Swift; but without question it will be Quick if he has to take to Flight! As a *pedestrian*, we speak of his Gait, which may be Stiff or Easy, Awkward or full of Grace. He may Saunter or Skip, he may Waddle or Dance. Should he Jump and Slide, he may chance to Trip. Should he Go-lightly, he is the better able to Flitt from place to place. If he acts the *equestrian*, he will regulate the pace at which to Ride. His horse may be an Ambler, or he can make it Canter and Trot, or put it to the Gallop. If it should Prance or Kick, it may Fling him from his saddle, and for that day at least his exercise would be likely to Cease.

As man is endowed with *vocal organs*, we are not surprised that while he can be Silent, he may also make a Noise; animal-like he may Bray, or Howl, or Screech; or, using the faculty of speech, he can Chatt so volubly as to pass for a Chattaway. In private, he may Grumble, or, worse still, become a Tattler. In public, he may be little better than a Bawler; yet should he Stammer, he will be less likely to indulge in Twaddle. When able to Sing and to Chant, he is provided with the means of gratification, exhilarating and innocuous.

Differences of *physical appearance* are often very striking. Some are Tall and Large, others Short and Small. Of some we speak as Thick, Fatt or Stout; of others as Slight, Slender or even Gaunt. To be Bandy is seldom the result of anything but neglectful nursing.

But human nature is the subject of deep *emotions*, and these, both the brighter and the darker, are of innumerable shades. Pain becomes Anguish; Care deepens into Fear—this into Dread. Sudden Fright is rarely so injurious as settled Grief. The Anger which smokes may flame into Wrath and burst into Fury. On the contrary, there is an Affection that must Gladden every observer. A Happy state of mind may rise into Joy, and this feeling culminates in Bliss. All emotions when intense cause the nervous system to Tremble with the excitement they produce.

As a *moral being*, man is capable of Virtue and Vice; Courage and Zeal may be displayed for any purpose; but Faith or Verity, with Peace, Patience, Prudence, Hope and Love, are most frequently associated with that which is noblest in human life. Over against these, however, is Evil in the form of Folly, Vice and Crime. Rant, Cant and Fudge are at all times vexatious; but the Amour that depraves, the Gambling that inflames, and the Spite that turns the milk of human kindness into gall, leave a heavier Blott, and diffuse a deadlier Blight. Philosophers divide all moral qualities into Good or Base; and there is no sane mind which is Blank in this respect. It is possible to meet with some Badman, who is so Vile as to be a moral Blackamore—as here and there some may seem Allgood, and Perfect, or Faultless. Few would be disposed to apologize for the Wanton, the Prigg or Tricker, the Rake, the Scamp in general, the Swindler in particular, or the Tippler, who may be all in one. These, if Found or Caught, would be in some Danger of tasting the rigors of the law; but perhaps as much moral evil and discontent are occasioned by other parties deemed less culpable—as by the Vain, the Sly, the Proud, the Greedy, and the Idle. It is not considered much Amiss to be Lax, Careless, or Cross; but the consequences are deplorable enough. Many a Bonfellow and Meanwell has made a sorry figure in the world. To be Innocent as infancy is not our lot; but to be Meek and Gentle to all, Humble in spirit, Constant and Faithful to our promises, Kind even to our enemies—this is possible; and in proportion as we Excell in these qualities shall we be deemed Trusty and Worthy; and he who is Good to man and Godly towards his Maker has no cause for fear. In disposition, what varieties do the walks of life exhibit! The Coldman is apt to make his neighbor the Chillman, till the Merryman appears. It is natural to some to be Bold, Valliant, Gallant and Doughty; another is predisposed to act the Coward. The man of Brag talks as a Bouncer, but seldom develops into the Boxer. One is Trim and Stiff; a third is Easy. The Coy and Dainty may be set against the Jolly and the Eager; while it is possible for the Lively man to have so much of the Fussey about him as to be far from Pleasant in society—even a Pester and a Bore.

Intellectually considered, we perceive one man to be Ready with an Argument, and able Cleverly to conduct it, while another has but a Faint or Crude conception of what it means. The Brightman, the Wise and the Witty, to whom we must add the men of Fancy and the Bard, are the companions we seek, being as anxious to shun the society of the Muff, the Dolt, the Daft, as of him whose former acuteness has been Dulled by long excess.

The genus *homo* has its *genders and relationships*, and these are pretty fully expressed by the following terms—Male, Baby, Suckling, Child, Bratt, Boy, Daughters. Marriage and Wedlock involves a Partner of each sex. Man is the Husband or Younghusband, as the case may be: the Dame may be a Virgin—classically Virgo—vulgarly Wench, or taken from the interesting class of Widows. Cousin and Uncle, and many another Kinsman, form the Kindred which Fathers of families may be prepared to treat with relative amenity and good-will.

Eating and drinking constitute so important a portion of human occupation that a liberal inventory of articles of fare may be expected in the surnames of the land. Meats of the Flesh description are plentiful—Gammon of Bacon, Ham, Veal, Mutton and Giblett; with liberty to Frizzle, Fry or Stew them. Every variety of Fish and Fowl is also present—from Turtle down to Trout, and from Chicken up to Goose. Eggs are at hand, with Mustard, Pepper and Pickles as condiments. Cabbage and Butter are not lacking, with Pease and many a Spice besides. Rice as a pudding is on the board. As a dessert, every kind of fruit is in waiting—the Date, Figg, Cherry, Almond, Nut, Orange, Peach, Plum, Raisin, Grapes, &c. For tea, there are Cake, Cakebreed, Muffin, Bunn, Honey, and Sugars of every name. Of drinks there is no stint. The temperance man has his Wells and Streams, with the addition of Congo and other sorts of Tea, also Coffee and Milk; and the lover of intoxicating liquor is placed in hazardous proximity to his Gin or Punch, his Wines, yclept Port, Sherry and Claret, and his Malt compounds of Beer and Porter. Tart, Sweet and Mellow are borrowed from man's sense of taste, as Round and Square to his sense of touch.

Wearing apparel and domestic articles, from a Bodkin to a Broom, are represented by a long array of names. His sight is regaled with a diversity of colors—exclusive of the ordinary Browns, Blacks and Greens—such as the various Blues of sky and water—Gray, Purple, Red, Yellow, and White the nondescript. But man is also a *numbering animal*?—a capacity which in its highest developments separates him from the brute; hence we proceed from the Unit to Two, Twin, Double, Treble, Triplett, up to Twelves, Eighteen, Forty and a Million. Scarce, Few, Much and Muchmore are indefinite terms in common use. Man, too, is a *dealer in money*—a propensity which is here indicated by the foreign Ducat, the obsolete Mite, the Farthing, Halfpenny, Penny, Twopenny and Pound.

He distinguishes *times and seasons*, as Day and Night, and can even imagine a Doubleday. Halfnight is familiar to him. Dark gives place to Dawn, and so on to Noon and Vesper, till the Daily course is run. The succession of time is marked by Early, Late, Later, Last. Monday and Friday are recorded, and Middleweek instead of Wednesday. Weeks appear, as also January and May, among the months. Midwinter and Winter, Northeast and West, are remembered, besides every other point of the compass. Man can *measure* things to an Ace; and other surnames remind us of the Inch, Halfyard, Yard, Ell, Furlong and Halfacre. The retail trader has his Peck and Bushel; the apothecary, his Grain; the liquor merchant, his Gallon, Firkin and Butt.

Of *minerals* there is a Treasure—the native Copper and artificial Brass, followed by Silver, Gold, Pearl, Ruby and Diamond.

Our form of government is a limited monarchy, and the English have a high respect for *Rank*. The Court is in public favor; for though we have no Rex, we have a Monarch who nobly wears the Crown, and is allied to a Prince who does honor to his Royal station.

In contrast with the preceding are a batch of names that call up anything but cheerful images. The Deadman is the notion of Death (also Mort), and the funeral Knell tolls his Coffin to the Grave. Murther calls us to meditate on the Graves that single crime has dug.

A long list of surnames descriptive of tame and wild beasts, birds and insects, fishes and fowls, trees and flowers, must be omitted, or reserved for another occasion. In bringing up the rear of these remarks, Catchaside, Godbelieve, Gotobed, Maybee, Sneezum, will serve as a few examples of the oddities sprinkled over this list of 2,000 words.

Nothing can now be said of the ridiculous combinations of Christian and surnames frequently to be met with. To call a child, for instance, whom we knew, "Napoleon Chick," was just pinning to the poor boy a life-long joke. The family name cannot easily be changed, but parents may avoid, by a little exercise of judgment, increasing the laughable and absurd associations which are already too freely mixed up with the nomenclature of our native realm.—*Chambers's Journal.*

THE POPE AND THE BEGGAR.

"THE DESIRES THE CHAINS—THE DEEDS THE WINGS."

I saw a soul beside the clay it wore,
When reigned that clay the Hierarch-Sire of Rome;
A hundred priests stood ranged the bier before,
Within St. Peter's dome.

And all was incense, solemn dirge, and prayer,
And still the soul stood sullen by the clay;
"O soul, why to the heavenlier native air
Dost thou not soar away?"

And the soul answered with a ghastly frown—
"In what life loved, Death finds its weal or woe;
Slave to the clay's DESIRES, they drag me down
To the clay's rot below!"

It spoke, and where Rome's purple ones reposed
They lowered the corpse; and downwards from the sun
Both soul and body sunk—and darkness closed
Over that two-fold one!

Without the church, unburied on the ground,
There lay in rags a Beggar newly dead:
Above the dust no holy priest was found—
No pious prayer was said!

But round the corpse unnumbered lovely things
Hovering, unseen by the proud passers-by,
Formed upward, upward, upward, with bright wings,
A ladder to the sky!

"And what are ye, O Beautiful?" "We are,"
Answered the choral cherubim, "HIS DEEDS!"
Then his soul, sparkling sudden as a star,
Flashed from its mortal weeds;

And lightly passing, tier on tier, along
The gradual pinions, vanished like a smile!
Just then, swept by the solemn-visaged throng,
From the Apostle's pile—

"Knew ye this beggar?" "Knew—a wretch, who died
Under the curse of our good Pope, now gone!"
"Loved ye that Pope?" "He was our church's pride,
And Rome's most Holy Son!"

Then did I muse: Such are men's judgments—blind
In scorn or love! In what unguessed of things—
DESIRES OR DEEDS—do rags and purple find
The fetters or the wings!

SIR E. BULWER LYTTON.

STEPHEN GIRARD, THE MONEY MAKER.

About the year 1750, in the environs of Bordeaux, in France, there lived an old sea-captain, named Pierre Girard, with Madame Lafargue, his wife. They had already four children—no matter whether male or female, for they lived and died in the obscurity in which they were born. But in the year 1750, on the twenty-first of May, another child came into the world—a boy, named Stephen Girard.

Up to the age of ten or twelve, there is no record of the life and progress of this boy. At that time he was found, with one eye, embarked as a cabin-boy, with no other acquirements than an imperfect knowledge of the elements of reading and writing, on board a vessel bound for the West Indies. His one eye was made the subject of ridicule amongst his companions, and his temper was thus early soured for life. With this physical deformity, without friends, patronage or money, he was thrown upon the world.

He did not remain long in the West Indies, but bound himself apprentice to a shipmaster, in whose service he first set foot in the port of New York, about the year 1764. Morose as Stephen Girard was, he gained the confidence of his employer, and he was made mate of the vessel in which he sailed, and afterwards captain, when his master left the sea. He voyaged several times successfully to and from New Orleans. In this position he first began to accumulate means, and to trade on his own account, and he soon became part owner of the ship and cargo, which he commanded. A large gap in the minute progress of his history now occurs, but in 1769 we find him an obscure, plodding, quiet, thrifty trader in Water street, Philadelphia.

At this period he took a liking to one Mary or Polly Lum, the daughter of an old ship-caulker, who lived in a water-side house down amongst the vessels that traded to that city. The girl was plain, but comely, and employed as a domestic servant in a neighboring family. Stephen Girard does not appear to have been looked upon with favor by the parents of the girl, for they forbade him the house for some time. They were eventually married, but the union was not a happy one. She was neglectful of her duty—he was morose and austere. One child was born, which died. At length he applied to the Legislature of Pennsylvania for a divorce, and obtained it.

He still continued to rent the small house in Water street, to which he had taken his wife when they were married, and he industriously pursued his combined occupations of sea-captain, shipowner and merchant. About this time he entered into partnership with one Isaac Hazlehurst, of Philadelphia, and purchased two vessels in which to trade to the Island of Saint Domingo. The brigs were captured by British men-of-war, and sent to Jamaica—a misfortune which dissolved the short partnership. There is another gap in the story of Stephen Girard, extending from 1772 to 1776. It is probable that during this time he continued his old business, trading as shipmaster and merchant to New Orleans and Saint Domingo.

The war put an end to the sea enterprises of Stephen Girard and he was compelled to turn his attention to the land.

He opened a small grocery store in Water street, joined with a bottling establishment, where he worked hard with his own hands at the occupation of bottling claret and cider. About the year 1777, upon the alleged approach of the British to Philadelphia, he purchased a small tract of land from his former partner, Mr. Hazlehurst, on which there was a house, to which he removed his business; employing his time, early and late, in preparing claret and cider for the market, and selling them at a large profit to the American Army, encamped near his residence. Here he remained until 1779, sometimes making a voyage in a boat as a water-pedlar to Philadelphia, to dispose of his wares. His appearance was not much in his favor. His skin was dark and dingy; his form was short and thick; he was coarse, rough, vulgar and ungainly; and his one eye glared ominously upon his customers. He met with jeers and taunts from every side, which he bore with great taciturnity and composure. He had but one object in view, which he followed with all the steady energy of an iron will. That object was to make money.

When Philadelphia was evacuated by the British in 1779, Stephen Girard was again found in Water street, this time occupying a range of frame stores upon the east side. He was no more than twenty-nine years of age, but so plain, grave and repulsive in appearance that he was known as "Old Girard." His business could not have been very prosperous at this period, considering the disturbed and depressed state of the country. He was quietly biding his time. His store was well filled with old blocks, sails, pieces of cordage, and other materials useful for ship-building.

In 1780, Stephen Girard again commenced the New Orleans and Saint Domingo trade. In two years he had progressed so far as to be able to purchase a ten years' lease, with renewal, of a range of brick and frame stores, one of which he occupied himself. The rents were low at the time, and the purchase very advantageous—perhaps the turning point in his fortunes.

In 1780, his wife, Mary Girard, from whom he had been divorced, was admitted an insane patient into the Pennsylvania Hospital. Here she remained, shut up, twenty-five years and one month, while her husband was busily pursuing his one object in the world; at last she died in the year 1815. On being told of her death, Stephen Girard selected her burial-place and requested that he should be called as soon as all the arrangements for her funeral were completed. She was buried in the manner of the Friends. Her husband was there, glaring with his one tearless eye, silent and unmoved; after taking one short look at the remains, he departed, saying, "all is well." He returned home, and began to give largely to the local charities and hospitals from this day.

A circumstance occurred at this period which materially aided Stephen Girard in his cherished determination. He was engaged in the West India trade—particularly in the Island of Saint Domingo—and at the moment of the well-known outbreak of the slaves, he had two vessels lying off the port. The affrighted planters rushed to the docks and deposited their most valuable treasures in those ships for safety, returning to secure more. They were nearly all, with their families, massacred. Stephen Girard advertised liberally for the owners to the property, but very few claimants ever appeared, and it was transported to Philadelphia to swell the store and increase the power of the one-eyed capitalist, who commenced the building of those large ships engaged in the trade with China and Calcutta, which were, at that time, the pride of America.

In 1793, a fearful pestilence broke out in the City of Philadelphia. The yellow fever left whole streets tenantless; the hearse was the vehicle most frequently seen in the streets; those who wore the badge of mourning on their arms were avoided even by their friends; and the fumes of tobacco and camphor filled every house in the city. While the pestilence was at its height, a square repulsive man boldly entered one of the most crowded hospitals, and bore out in his arms a victim in the last saffron-colored stage of the disease. For days and weeks, this man continued to perform the same terrible office of attending upon the sick and dying, discharging the most painful and dangerous duties of the lowest servant in the place. This repulsive-looking Samaritan was Stephen Girard, with his strong will, his bodily energy, his stout heart, and his one eye. The hard, griping trader was not so selfish after all. When all the paid attendants, all the visitors of the poor were either dead, dying or had fled—when no offers of money would purchase that labor which was required for the reorganization of the pest-house hospital at Bush Hill—two men nobly volunteered for the forlorn task—Stephen Girard and Peter Helm. On the afternoon of the same day on which he offered his services, Stephen Girard, a merchant of growing wealth and influence, a foreigner with no ties of country between him and the afflicted city, entered upon his dangerous task with all the perseverance and decision of his character. He soon established order and cleanliness; provided accommodations, and procured supplies; and, for sixty days, continued to discharge his duties at the hospital.

In 1812, Stephen Girard, the one-eyed cabin boy of Bordeaux, purchased the banking premises of the old Bank of the United States (whose charter was not renewed), and started the Girard Bank, a large private establishment, which not only conferred advantages upon the community greater than the State institution upon which it was founded, but, while the public credit was shaken, and the Government finances were exhausted by war, the Girard Bank could command large subscriptions of loans, and put itself in the position of the principal creditor of the country. In 1814 Girard subscribed the whole of a large Government loan from patriotic motives, and in 1817 he contributed, by his unshaken credit and undiminished funds, to bring about the resumption of specie payments. In 1831 his operations were so extensive that when the country was placed in extreme embarrassment from the scarcity of money by reason of the balance of trade being against it, he was enabled, by a single transaction with an eminent English firm, to turn the exchanges and cause specie to flow into the States.

Stephen Girard began his remarkable trading career with one object, which he steadily kept in view all his long life—the making of money for the power it conferred. He was content, at starting, with the small profits of the retail trader, willing to labor in any capacity to make those profits secure. He practised the most rigid personal economy; he resisted all the allurements of pleasure; he exacted the last farthing that was due to him; and he paid the last farthing that he owed. He took every advantage which the law allowed him in resisting a claim; he used men just so far as they would accomplish his purpose; he paid his servants no more than the market price; when a faithful cashier died, he exhibited the utmost indifference, making no provision for his family, and uttering no sentiment of regret for his loss. He would higgle for a penny with a huckster in the streets: he would deny the watchman at his bank the customary Christmas present of a great-coat. To add to his singular and deficient character, he was deaf in one ear, could only speak broken English, never conversed upon anything but business, and wore the same old coat, cut in the French style, for five years together. An old ricketty chair, remarkable for its age, and marked with the initials "S. G." drawn by a faded horse, was used when he rode about the city. He had no sense of hospitality, no friend to share his house or his table. He was deferential in appearance to rank and family; violent and passionate, only to one man—an old and faithful clerk named Robergot. His theological opinions were heterodox in the extreme, and he loved to name his splendid vessels after Voltaire and Rousseau. He was devoted to the improvement of his adopted city and country: he was a determined follower of ostentatious charity. No man ever applied to him for a large public grant in vain, while the starving beggar was invariably sent from his gate. He steadily rose every morning before the lark, and unceasing labor was the daily worship of his life.

Thus he attained his eighty-second year. In 1830, he had nearly lost the sight of his one eye, and used to be seen groping about his bank, disregarding every offer of assistance. Crossing one of the Philadelphian roads, he was knocked down by a passing wagon, his face was bruised, and his right ear was nearly cut off. His one eye, which before opened slightly, was now entirely closed; he gradually wasted away, and his health declined. On the twenty-sixth of December, Stephen Girard expired in a back room, on the third floor of his house, in Water street, Philadelphia, leaving the bulk of his large fortune, upwards of a million sterling, to found charities, and to benefit the city and the country in which he had acquired it.

He left his monument, in the "Girard College," that marbled-roofed palace for the education and protection of the orphan children of the poor, which stands, the most perfect model of architecture in the New World, high above the buildings of Philadelphia, visible from every eminence of the surrounding country. Every detail of the external and internal arrangement of this Orphan College was set forth clearly and carefully in his will; showing that the design upon which he had lavished the mass of his wealth was not the hastily-developed fancy of a few hours or days, but was the heart-cherished, silent project of his whole life.—*Household Words.*

A CAPTIVE'S RETURN.

[From "Legends and Lyrics," a Book of Verses, by Adelaide Anne Proctor (daughter of "Barry Cornwall"). A captive in Algiers has left a wife and child behind him; he escapes, returns and finds this:]

It was evening in late autumn,
And the gusty wind blew chill;
Autumn leaves were falling round me,
And the red sun lit the hill.
Six and-twenty years are vanished
Since then—I am old and gray—
But I never told to mortal
What I saw until this day.

She was seated by the fire,
In her arms she held a child,
Whispering baby-words caressing,
And then, looking up, she smiled:
Smiled on him who stood beside her—
Oh! the bitter truth was told,
In her look of trusting fondness
I had seen the look of old.

But she rose and turned towards me
(Cold and dumb I waited there)
With a shriek of fear and terror,
And a white face of despair.
He had been an ancient comrade—
Not a single word we said,
While we gazed upon each other,
He the living: I the dead!

I drew nearer, nearer to her,
And I took her trembling hand,
Looking on her white face, looking
That her heart might understand
All the love and all the pity
That my lips refused to say—
I thank God no thought save sorrow
Rose in our crushed hearts that day.

Bitter tears that desolate moment,
Bitter, bitter tears we wept,
We three broken hearts together,
While the baby smiled and slept.
Tears alone—no words were spoken,
Till he—till her husband said
That my boy (I had forgotten
The poor child), that he was dead.

Then at last I rose, and, turning,
Wrung his hand, but made no sign;
And I stooped and kissed her forehead
Once more, as if she were mine.
Nothing of farewell I uttered,
Save in broken words to pray
That God in His great love would bless her—
Then in silence passed away.

Over the great restless ocean
For six-and-twenty years I roam;
All my comrades, old and weary,
Have gone back to die at home.
Home! yes, I shall reach a haven,
I, too, shall reach home and rest;
I shall find her waiting for me
With our baby on her breast.

Gleanings from Foreign Publications.

Use for a Beard.—Plutarch speaks of the long white beard of an old Laconian, who, being asked why he let it grow to such a length, replied, "It is that, having my white beard continually before my eyes, I may do nothing unworthy of its whiteness."

—Queen Victoria a Grandmother.—Queen Victoria, it is hinted, will appear in the venerable character of a grandmother in the course of a few months, when a pledge of the loves of Prince Frederick William and his wife will be presented to the loyal people of Prussia. This title has not been a common one in the royal family of England for many years, there having been but two grandmothers in that family from the death of Queen Caroline, wife of George II., in 1739, down to the birth of Queen Victoria's first child.

—Bronze of "The Fates" in the Elgin Marbles.—A *bronze d'art*, reduced upon the ingenious principle of M. Collas, from Clésinger's admirable restoration of "The Fates" in the Elgin marbles, British Museum, has just been published. There is something French blended with the Greek ideal of the heads, as restored by Clésinger, but they carry out the sentiment of the figures with great artistic feeling. This important bronze reproduction may be seen in the collection of Messrs. Jackson and Graham, Oxford street.—*London Daily News.*

—On Dit.—The Prince of Wales, who is only 17 years old, bids fair to become a worthy successor to the last Prince of Wales—the very fast George IV. The Prince, it is reported, to the horror of his mother the Queen, has been detected in an intrigue with one of the ladies-in-waiting to her Majesty. The result was the immediate sending of the precocious youth on a visit of penitence into Ireland. This incident will perhaps delay the establishment of the young Prince in his own house—a measure to which her Majesty had given consent, and which was soon to be realized.

—Jerrold's Mother and the Duke of York.—Jerrold's father managed a very small theatre at Sheerness, in Kent, and his mother, who acted as treasurer and checktaker, used to sit at the door and receive the entrance money. Upon one occasion, the late Duke of York, uncle of Queen Victoria, had been solicited to patronize a benefit, and promised to attend. Appearing at the paying place, and finding that he had forgotten his ticket, he informed Mrs. Jerrold that, in changing his dress for dinner, he had left the ticket in the pocket of the coat he had taken off. Mrs. Jerrold, calling out to the door-opener within, in a loud voice, audible all over the theatre, said, "John, 'ere is 'is Royal 'Ighness, the Duke of York, who 'as left 'is ticket in 'is *other* coat pocket. Hadmit 'is Royal 'Ighness!"

—Professor Ramsay has made the geological characteristics of Canada the subject of a paper for the Geological Society, and a lecture at the Royal Institution. We mention it because it seems to define the time at which one of the great geological periods—the drift-period—closed. The great escarpment seen at Queenston and Lewiston was once a coast-line washed by the sea. This sea deposited a clay, known locally as the Leda clay; and while this deposit was going on, the falls of Niagara began to plunge over the escarpment. The falls have worn a deep gorge back through the rock for seven miles to their present site, at the rate of a mile, as geologists calculate, in 5,000 years. Hence 35,000 years have elapsed since the close of the drift-period. If this calculation can be verified, "an important step will be gained," as Professor Ramsay observes, "towards the actual estimate of a portion of geological time."—*Chambers's Jour.*

—Curious Phenomenon in Scotland.—After the late thunder-storm, a deposit resembling sulphur was observed in several places in this neighborhood. At Freeburn it lay on the road and grass in some places to a depth of nearly half an inch. At Craigton cottage, near Kessock, the deposit was observed on the top of water caught in a cask from the roof of the house, like a thick cream. The sulphurous substance was skimmed off and dried on a piece of flannel. When dry it was a fine powder, and when thrown into the fire ignited exactly like gunpowder, making a slight fizzing noise. Unfortunately none was preserved beyond what was experimented on in this way. A boat at Craigton was powdered all over with the same substance; and a countryman living on the height near Kilmuir says that near his house, in the space of what an ordinary washing-tub would cover, he could lift the powder with a spoon.—*Inverness Courier.*

—A Lazy Old Bishop.—It is a laudable custom with our House of Peers, before that august assembly proceeds to legislate for the benefit or amazement of the nation, that the youngest of the prelates present offers up prayer for the enlightenment of their lordships. We will not say how many scores of years have elapsed since an old Bishop of Durham, learned and lazy, lounged into the House—when, being the only member of the Episcopal bench present, he was called upon to perform the easy office of chaplain. The dignitary left the chamber in a "huff", and an in-going peer could not help inquiring what annoyed him. "No young bishops in the House. No young bishops in the House!" growled the ecclesiastical prince, adding: "Hang 'em! do they think that I am going to do their dirty work for 'em? Not I, sir! not I!" and so the exemplary gentleman passed on.—*London Athenæum.*

—A Liverpool Philanthropist.—Mr. Charles Melly, a Liverpool merchant, to whom the public of that town are indebted for its numerous beautiful drinking fountains, has just established, at his own cost, a free gymnasium for the working classes of Liverpool, to whom he has issued the following address: "Friends: This playground is intended for your enjoyment, and is placed under your care. The poles, ropes, ladders and chains will bear any fair usage; it will be for you to protect them from wilful damage. The trees will adorn your playground if they are allowed to grow up, and you will, I am sure, prevent them from being destroyed. This playground is hereby placed in your hands; let it be used for the purposes for which it is obviously intended. Let good humor and good temper prevail. Let there be no quarrelling among yourselves; and allow no stone-throwing or fighting among your younger members. It rests with you whether the first attempt at free out-door amusement in our town be a success or a failure. CHARLES P. MELLY. Liverpool, June 1, 1858."

—Reverence for Royalty in Spain.—M. Forcade, a man of consideration among the French literati, has just returned from a journey through Spain to Alicant. He witnessed there the inauguration of the Madrid and Alicant Railroad; he had taken the same route as Queen Isabel on her way to the port, and stopped everywhere to observe the popular manifestation. He relates, in the Political Chronicle of the *Revue des Deux Mondes*, that multitudes of the people of the towns and the country travelled from all distances to hail the sovereign at the railroad stations; they waited hours for her arrival under a burning sun; the greater part knelt as she approached; doves were let loose to fly about the equipages; the Queen herself was astonished at the enthusiastic emotions of the concourse; she repeatedly wept for joy and held forth the Royal Princess, her youngest child. The diversified and picturesque original costumes of the peasantry—especially of the mountaineers—and the varities of countenance and stature enhanced the interest of these scenes. M. Forcade remarks, "royalty in Spain is truly an institution with a deep vigorous vitality; the politicians of Madrid have no idea of the fervor of the national sentiment in the provinces and along the coasts."

—Louis Philippe Described by a Republican.—Louis Philippe was a prince gifted with many good qualities. His domestic virtues were such as to command respect. He was by no means wanting in